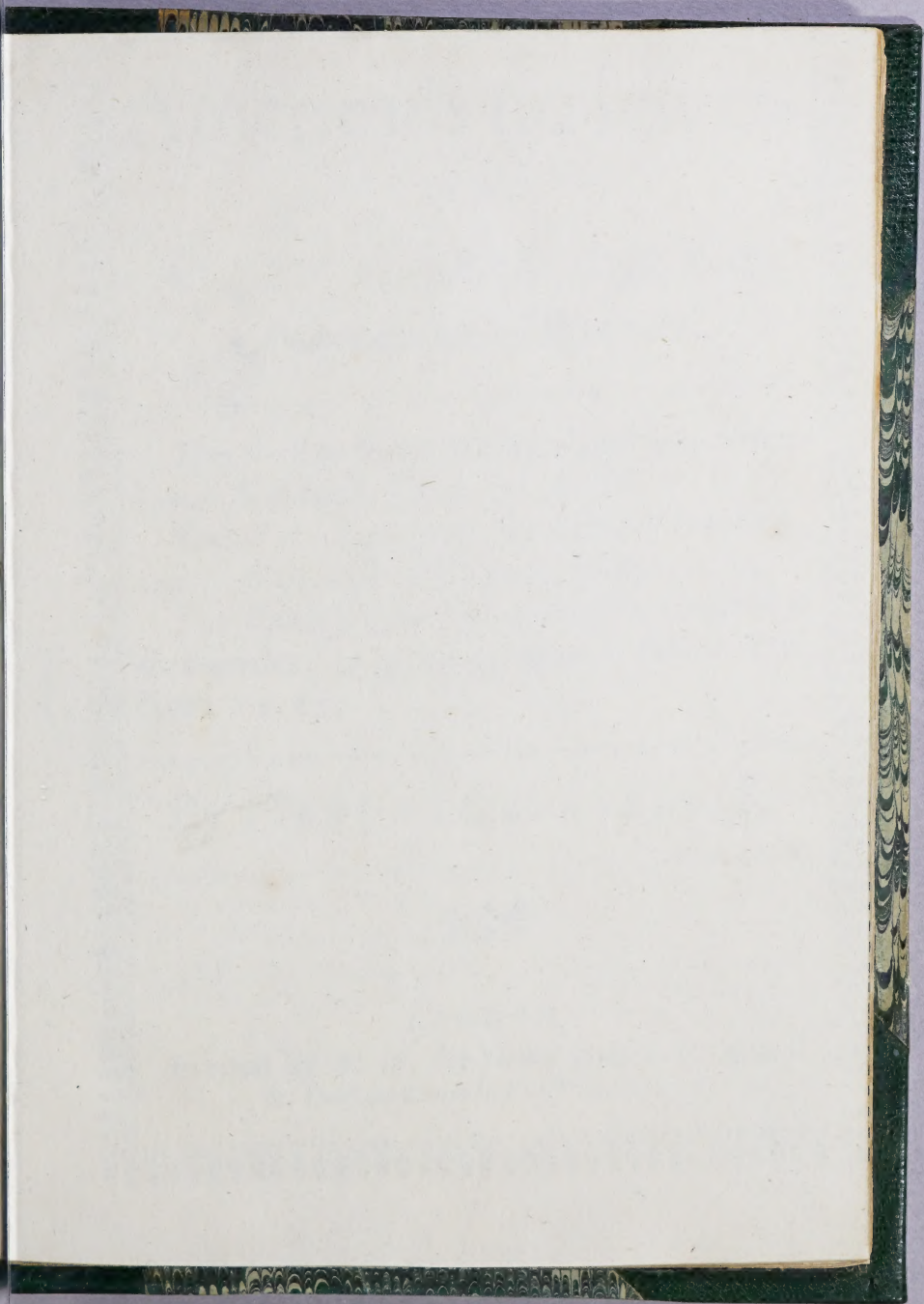


John Carter Brown.







Wilson Permyer,

Americans no Jewes,

OR

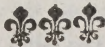
Improbabilities that the
Americans are of that race.

They shall be scattered abroad, and their remembrance shall cease. Deut. 32. v. 26.

Untill the fulnesse of the Gentiles be come in, and so all Israel shall be saved. Rom 11. 25.

For through their fall Salvation commeth to the Gentiles, to provoke them to follow them. Rom. 11. 11.

By HAMON L'ESTRANGE, K^t.



LONDON,

Printed by W. W. for Henry Seile over against
St. Dunstons Church in Fleetstreet. 1652.

Americans no fewer

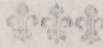
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 Until the fulness of the Gentiles be come in,
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By HAMON ESTRANGE, K^t.



LONDON

Printed by W. W. for Henry Sell over against
 St. Dunstons Church in Fleetstreet. 1752.

PRICE

To the Reader.

Not long since a Book (entitled Jews in America, or, Probabilities that the Americans are of that race) was sent unto me by the Author thereof, a Divine, whom I do much esteem and reverence for his gravity and learning; I read the same with more diligence and delight for the Authors sake, but as I sailed through the discourse, I fell upon many Sands and Rocks of reluctance to my sense, and thereupon soon after I committed mine observations to writing and being free and Independent,

Nullius addictus jurare in verba —
not to, conjured by any obligation of amity or respect contrary to mine own reading, reason, and apprehension, wherein I am confident of the Authors candid leave and permission, as

Me penes arbitrium est & jus & norma loquendi
I conceive my self at liberty to subscribe unto the Author, or refuse; the first is a good, dull, safe, quiet way, but I am loath to betray mine understanding so far, as vote and involve consent to such errors as occurred either per incuriam (which are most veniall) or as quod volumus facile credimus, we are carried on to believe by the torrent of our own liking; so the
force:

The Epistle to the Reader.

force of Inclination hath formed some twinkling Constellations in the Authors fancy, as sometime

Maxima pars vatium

Decipitur specie recti

learned men are deceived in the opticks of reason, and fallacies of affectionate beams.

I have presumed at last to publish mine Observations and Antitheses: If I have any waies erred in judgment (as I am the meanest of men, and the best build sometimes (but with dirt) like Swallows) or if in style, language, dicacity, or urbanity, I refer my self to the Readers ferula, and offer, and pray to be pruned of riot, and rankness, to an innocent, candid, geniality, and meaning, and no other dedicatory Umbrello do I seek or desire to defend this work from the search of censure. So I take leave, as I am taught by Gregory, Sicut incauta locutio in errorem pertrahit ita indiscretum silentium in errore relinquit. And now,

Mar. 3 0.

1651.

Hamon L' Estrange.

Amc-



JOHN CAMPBELL BLOUNT

Americans no Jews.



THE Author first laves down six Conjectures, upon which he superstructs the main Fabrique of his Work and Arguments.

1. The Acknowledgment of the Americans.
2. From Rites and Customes.
3. From Words and Speech.
4. From Man-devouring.
5. From the Conversion promis'd to the Jews.
6. From the Calamities threatned to the Jews.

I shall not *premere vestigia*, tread in the very steps of his Method, but shall begin first to enquire when *America* may be proved or collected to have been first planted and Inhabited, and how the Jews should come thither (all which the Author handles in his second Part) and I shall after observe upon the Conjectures, and comparatively weigh them and the Rites and Ceremonies for confutation, or confirmation of what the Author hath alleged.

It is sayd *Gen. 6. v. 1. Men began to be multiplied upon the Earib*; and this was long before the Flood, which was *Anno mundi 1656*. And it being certain, that all the World had sinned, which is evinced from the certainty that all the World was drowned, as *Chap. 7. v. 19, 21, 22, 23.* And *Sin the Cause*, as *Chap. 6. v. 5, 6, 7.* What hinders but

Americans no Jews.

that (without presumption) It may be sayd the now *America* was also in some measure peopled, and those drowned with the Flood; for if in the space of lesse than three hundred years after the Flood, and from eight persons, *Noah*, and his Sons, and their Wives, there sprang up (as I shall hereafter shew) so great an increase of Mankind, as we read were in the two prodigious Armies for numbers, betwixt *Ninus* King of *Assyria*, and *Zoroaster* King of the *Bactrians*, What should hinder but that in the revolution of 1656 years (for so long it was from the Creation to the Flood, when men lived at least twice as long as after the Flood, and the affections of man boyled, and aspired to a full possession of the whole Earth which (as *David* saies) *God gave to the children of men to possesse*) *America* might be then also peopled, together with the other three parts of the World.

After the Flood (which continued 150 daies) the Ark rested upon mount *Ararat*, which, (upon conference with *Raleigh's* History, a most subtile and elaborate disquisition of that question, and rejection of the *Gordai*, or *Curdei* mountains,) which I may presume to place and seat upon the *Caucasi* Hills betwixt *Imaus* and *Paraponisus*, upon the very Hill *Siciclogh*, in the Province of *Jeselbas*, in the Eastern part of *Persia* near *Tattary*, in North. lat. 38. and longit. about 109 gr. where one of the springs rises of the River *Almorgab*, that runs into the great River of *Abiamu*, now *Abin*, sometime *Oxus*, which empties into the *Caspian* Sea at the South-East corner thereof, which Province of *Jeselbas* is the ancient *Margiana*, a most rich, fruitfull, and delightfull soyle, as *Boterus* the Italian saies in his *Relat. part. 1. lib. 2.* and celebrated by the ancient and faithful Geographer *Strabo* for the excellency of the Vines (which I say) *Noah* there first planted; and *Luis de Urreta* the Spanish Frier, lib. 1. *Etiop. saies*, *Noe salio de arca con sus hijos en la tierra de Armenia, que es en la provincia de Scythia.* *Noah* went out of the Ark with his children in the land of *Armenia* which is in the Province of *Scythia*; and ab *Armenia ubi Arca constitit non admodum longum iter est ad Cathaiam*, from *Armenia* where

where the Ark rested, is no very long way to *Cathay*, saies
Jo. de Laer de orig. gent. part. 14.

Now for the introducing of what I shall labour to prove,
I will lay down some necessary principles from whence to
deduce the conclusion, and probably to attain the scope
and end of mine ayme.

The Flood being ceased, and *Noah*, and his Sons, and
Daughters, safe landed upon dry ground out of the Ark,
*Gen. 9. v. 1. 7. God blessed them, and commanded them to in-
crease and multiply*; and there is no doubt, but there was
an earnest naturall instinct, thirst, and appetite in all
creatures for restauration, and to replenish the World,
which now discovered it self ready again for use, and to fur-
nish all manner of food and sustenance; and chap. 10. We
read of the numerous increase of Mankind by *Noah* and
his Sons, which increase was reinforced from two other
speciall reasons and arguments, the one the strength of na-
ture, and exquisite temperament of humours, and consti-
tution of body to vivacity, whereby their lamps of life
lasted so long even to many hundred of years; the other
the permission, if not lawfulness of *Polygamie*, and many
Wives.

And now the pride and arrogance of this multitude and
millions of men begun to shew it self, when all the Sons,
and Off-spring of *Noah*, saving *Heber* and *Phaleg* (who
were Gods more peculiar reserves both for language and
people) journeying from the East, where it is probable they
made a long abode in the mountainous country, before
they came down into the plain, for the fearfull memory
of the late Flood: Finding themselves over-numerous to
be contained in a small compasse of ground, and cohabi-
tation, and *Nimrod* a prime stickler in all ambitious de-
signes, they conferred together how to perform some
mighty and magnificent work, which were easily done
while they were now together, and before they parted,
which might eternize their name and memory, whereas
if they were once severed (as they perceived they begun to
over-swell the banks, bounds, and capacity of those parts

where they made abode) they should want heads to devise and contrive, hearts for courage, and hands to act and execute so great and glorious a design, and the fresh memory of the Flood minding them of preservation, maugre (as mans simplicity was apt to imagine) the power and force of another Flood if it should happen, the country furnishing them with earth for brick, and slime for mortar, they fell to work, and when they were in the heat and hardest travailes thereof, and made all the haste they could to get up to Heaven, God came down to them, as he took off the Chariot wheeles from Pharaoh's host in the Red-sea, so as they drove them heavily, so now he brake in sunder the Stern and Rudder of all their actions (as Tully sayes, *vinculum humane societatis est ratio & oratio*) by confounding their language, so as alterius labium non perciperet, they could not understand one another, nor guesse by the motion of their lips at what was spoken, but they all stood amazed, and at last they resolved, or dissolved into 72 Languages, *unusquisque secundum linguam suam in tribus suis, & in gentibus suis*, Japhet 15, Cham 31, Sem 27, as *Aust. de Civit. Dei cap. 3. lib. 16*. And from thence the Lord did scatter them abroad upon all the earth.

Now for the manuduction of some necessary consequences, it shall be requisite to enquire at what time and year after the Flood, the Confusion of Tongues at the building of Babel hapned, which by all Writers is agreed and stated to be in Phaleg's time, as *Gen. 10. ver. 25*. from the Etymology of the word Phaleg, which is Division, as the skillfull in the Hebrew inform us, the Flood was in *An. Mun. 1656*.

Sem was 98 years old at the Flood, and begat Arphaxad two years after, as *Gen. 11. 10*.

Now the Division of Tongues granted to be in Phaleg's time, it resteth to enquire in what parts of his age, which to discover, or most probably to evince, will be of speciall use to some part of our subsequent discourse.

Some will have that name given him at his birth, conceiving that the Confusion of Tongues then hapned; but to that

Americans no Jews.

that I cannot subscribe, because I read *Gen. 10. v. 25.* In his *daies* was the earth divided, which word *daies* must import the time of his Manhood, not of his Birth, Infancy, or Childhood; for when we speak of such a thing done in such a mans *daies*, it implies when he was a man of action.

Again, an indefinite concession that his name was called *Phaleg*, because the Division of Tongues hapned in his *daies*, or life-time, demonstrates no certainty.

Phaleg lived 239 years, and dyed *An. mund. 1996*, and 340 years after the Flood, and all these (as on the Margent) were contemporaries with *Phaleg*; and why should *Phaleg* have a name importing Division, rather than any of the rest which then lived with him, unless the name should be given him from some notable and considerable circumstance, or accident of his life, and so from thence to be changed, as *Abram* to *Abraham*, *Jacob* to *Israel*, &c. and to make that the Epoche or Root from whence to supputate so great an action? but that is but conjecturall, and no firm foundation for a good Argument. And now not to dull or dazle my self with too curious prying and piercing into this obscurity of question, I offer my qualified opinion as followeth.

Phaleg was born *An. Mun. 1757*, and post *Diluvium 101*: he lived in all 239 years, till *An. Mun. 1996* and then died. I will grant that the name *Phaleg* was given him at his birth, not because the Division then hapned, or was accomplished, but given him prophetically at his birth, when I suppose the building began, and the prophecie to be after fulfilled according to the secret and determinate counsell of God, when the conspiracy and practise should be ripe for his Judgment of Confusion and Dissipation, and to which purpose I suppose God (for his greater glory) did not at the inception and inchoation of the work instantly break them off, but permitted and suffered them to make some fair and far progresse in the work, to the end that having built, and bestowed the more time and cost therein; and then to be scattered, frustrated, and

These lived with <i>Phaleg</i> .	
<i>Noah</i>	8
<i>Sem</i>	239
<i>Arphaxad</i>	239
<i>Sala</i>	239
<i>Heber</i>	239
<i>Reu</i>	209
<i>Serug</i>	176
<i>Thure</i>	118
<i>Abraham</i>	48.

deluded of their hopes, it would be a far greater anxiety and vexation to them to have *nausfragium* almost *in portu*, especially also when they were furnished of all materials, and all both Architects, Contrivers, and Engineers, as also of Labourers and Workmen in abundance, and they all strong, sound, and of perfect constitutions (proportionall to the length of the lives of the men of those dayes, which I presume to think to have been then even of common and ordinary persons omitted as of those which are mentioned in Scripture) and yet to be dashed and defeated by so weak a seeming means, as though they had every one of them all their fives senses in compleat measure and perfection, yet they could not understand what one sayd to another, but chattered like Jayes and Pyes, and were thereby disabled from action without any diminution or debilities of the faculties of the body or mind, and wanting nothing of the perfection of men, yet could not consult to doe any thing; therefore as they vauntingly sayd, *Gen. 11.4. Let us build us a Tower whose top may reach up to Heaven*: So undoubtedly God suffered them to raise it very high, whereby to flatter their ambition while it was working, and to let them see the sin of their Pride in their Confusion, and that their Tongues should cease to be any more any messenger of the mind to action.

I will not here reprove the modesty of some mens judgment, who allow forty years expended in the building of this Tower; for truly my fanisie may incline to allow them as long time to build that Tower, as God allowed *Noah* to make the Ark, which was 100 years, as *Aust. de Civ. Dei, lib. 15. cap. ult.* and *Contra Faust. lib. 12. cap. 18.* and some give it 120 years, from *Gen. 6. v. 3.* that as *Noah* made the Ark sufficient (in that space of time) to endure that great long siege and battery of the seas, so God might give the *Nimrodites* or Babel-builders leave to try their art and ingene (which they thought was able in a like space of time) to contrive a fabrique and structure of such vast dimensions for height and breadch (as some have made it a mile and a quarter high) as might dare and wade through
all

all future deluges, storms, tempests, rages of winde and weather whatsoever, and preserve them safe and alive; for the judgment and punishment of the Flood still stuck in their stomachs, and they would not take Gods word, Chap. 9. v. 11. never to drown the World again, and they wanted the warrant of *Noah's Faith*, which *Horace* calls no other than *Illi robur & es triplex*

Circa pectus erat qui fragilem truci

Commisit pelago ratem,

Primus ————— to venter upon such another voyage as *Noah's*. Thus if we state the Division of Tongues to be but forty years after the beginning to buld the Tower, it will be 140 years after the Flood, and in about the fortieth year of *Phaleg's* age, and *an. Mun.* 1797. or about 1800.

Nimrod (who was the ancient *Belus*) was King of *Babylon*, and the first King that ever was, and by the computation of the best Chronologers, he reigned 66 years, and although it is sayd of him *Gen. 10. v. 9. Nimrod the mighty hunter*, yet I suppose that doth but only intimate his open, imperious domineering, and ambitious spirit; and I believe he was the great and chief author and ringleader of the building of *Babel Tower*, but I think also that he reigned not as King untill after the Confusion; but when he saw his hopes and purposes dashed, and a solstice of the work, and that he was now arrived at the *Hercules Pillars*, and *nil ultra* of his great action and adventure, and could not reach home to say with *Nebuchadnezar*, *Is not this great Babel that I have built?* yet he was unwilling to remove from the place where he had erected such a monument of his aspiring mind, but there he meant to stay and abide, expecting the dawning of another day, and how so great a wonder and miracle should conclude.

In the mean time the people being scattered and removed into sundry parts of the World, *Nimrod* being of most note and renown (with a great party that adhered to him, as bad is ever most numerous) still kept together, and within some reasonable space of time (as we may conjecture about

about forty or fifty years) had now contracted and made a proper and peculiar language; and soon after *Nimrod*, having now many followers, set now his ambitious spirit on work to feed their eyes, mouth, and ears, with the sight, report, and noise of his undertakings; and at last obtained to be the first of Kings, and Monarch of *Babylon*, while *Sem* with his children, and grand-children *Phaleg* and *Heber*, are thought (by some of the Fathers, and the best Chronologers) never to have engaged in the action of *Babylon*, but to have removed East-ward to *India*.

Now the Division of Tongues being (as before) about 140 years after the Flood, and there being a *motus trepidationis* at, and for about forty or fifty years after the Confusion of Languages, by the panique amazement that possessed the builders of *Babel*, the summe is about 180 years; then adde 66 years, the time of *Nimrod's* reign, the summe is about 240, or 250 years.

Thus have I prepared and made way for the credit of the story of *Diodorus Siculus lib. 2.* out of *Ctesias* (who lived in the Persian Court) the summe of which story is, that *Ninus* (who was the Sonne of *Nimrod*, and succeeded him, and reigned 52 years) in an expedition of War against *Zoroaster* King of the *Bactrians*, about the thirtie third of *Ninus* reign (as sundry Chronologers have it) carryed into the field 17 hundred thousand Footmen, and two hundred thousand Horfmen, against *Zoroaster* whose Army consisted of four hundred thousand men.

If I adde this summe of 33 of *Ninus* reign, to 250, the summe of years is, 283 after the Flood, and if this space and extension of time will not satisfie for so great a breed of men and people, I may yet adde more help to admit this expedition of *Ninus* to have been three hundred years after the Flood; for by how much lesse of time that increase of people spent (as some will not allow it two hundred, others a little above two hundred years) by so much the greater plenty and over-flow of people might the sooner extend, and move East-ward to the populating, of *America*.

And

And wee must not imagine that all the men in the world were in those two armies, But if so great a swarm of men were then sprung up out of *Iapbet* and *Cham* within that time, who were yet like to be infested with continuall broyles and warres, by the pride, cruelty, insolence, and usurpation of Idolatrous *Nimrod*, what hinders to believe but that *Sem* and his children who were the true believers and children of God, and lived quietly and peaceably, and were blessed with great increase and multiplication, and kept their Hebrew language, and were not engaged in the action of *Babel* Tower, and suffered no interruption by that confusion, but travelling to the East, amplified and grew very numerous? And as the progeny of *Iapbes* or *Cham* approached nearer towards them, so they removed still more East, and soon after planted and peopled the nearest, and more parts of *America*, and so verified that in *Gen. 9. 19.* The three Sonns of *Noah* overspread all the Earth.

Gen. 9. 16.

It is not my meaning to infer out of my quotation of *Diodorus* a like generall planting and populacy all the world over, but I suppose that mankind having then (as wee use to say) all the world before them, and room enough, spread, dilated, and extended into that same moderate and temperate clymate, Eastward, declining the hotter regions to the South, and colder to the North, *nam primi gentium mediam regionem intermedium calorem & frigus, &c.* as *Io. de Laët de orig. gent. pa. 91.*

Now touching the Disperſion of the Iewes by the carrying away of the Ten tribes by *Salmanasser* King of *Aſſyria*, which is supposed by some to be the Fountain and origine of the people of *America*, although learned *Brerewood* (in his 13. Chap. of *Enquiries, &c.*) makes a solid confutation of the vaine and capriccious phancy (as he calls it) of the Tartars to be descended of the ten Tribes, as also the quotation out of *Eſdras* touching *Arsareth*, yet if wee should admit the wandring of the Iewes into *Tartarie* after the Captivity, nevertheſſe ſince that Captivity was about 1500 yeares after the Flood, wee cannot but suppose that

those East parts of *Asia* were peopled long before that Captivity, and consequently *America* also.

And to induce it and confirm what I have before declared, I further offer, that *Ierome quest. Heb. g. lib. 6.* and he happily out of *Ioseph: lib. 1. Antiq. cap. 7.* both say that the Sonns of *Sem* (who was *Noahs* second Sonne, and came out of the Arke) travailed from *Senaar*, and possessed

* That is in the same parallel with *Babylon.* and inhabited the part of *Asia* from * *Euphrates* to the Indian Sea or Ocean, and the East part then of *Asia* remaining entire with the Globe of the Earth; for the freight of *Anian* (pernavigated onely in words) is yet to me but a fable, and so thinks *Brerewood*, and *Purchas Amer. cap. 8.* and

magis inclino ad eam sententiam, quæ coherere credit, scilicet Jo. de Laët de orig. gent. pag. 12. & illud non minus famosum quam incertum fretum Anian, pag. 72. & credo omnes partes continentis concatenatas, pag. 116. And Grotius there Anian utrum fretum sive sinus nondum constat, pag. 9. and though the Cosmographers seem to own it, yet.

Dic mihi docte virum, aut quis sit da Tyire nobis.

Name or prove mee the men that ever sailed it through. And *Arias Montanus* is also clearly with me: in his book *de primis gentium sedibus*, where speaking of the Americans, he holds them *cum Asia continuatas*, and doubts not further to say, that *Sems* Sonns travailed to the parts of the new world which wee call *America*, and *magis persuadeor &c.* I am more perswaded that soon after the dispersion of Nations at the Confusion of tongues, *Noahs* Sonns and Offspring came and inhabited that part of the world, and *Jo. de Laët orig. gent. pag. 7. ego autem Indico,* I am of opinion that we are not to think *America* to have bin peopled not above 500 or 1000 yeares since, but forthwith after the Confusion of tongues; now the Flood was *Anno mundi 1656.* and the confusion of tongues about 140 yeares after, as I have laid down before.

In *Gen. the 9. v. 28.* It is said, that *Noah* lived 350 yeares after the Flood. So *Noah* had so many yeares of his own life to bestow in re-peopling and replanting the Earth. It is held that *Noah* came not to *Babylon*, nor was party to the arrogant

arrogant attempt of the building of *Babel*, and if I erre, *libenter erro*, I am willing to erre, to think that as God pleased to make *Noah* the maine stock and restorer of mankind, so also hee allowed him convenient measure of time to see the work of the reepling of the world in a good forwardnesse, for hee lived till *Abraham* was 57 yeares old, and died as *Eunicius* saies, *postquam totus fere orbis habitari cepisset.*

And if there were a Fret or Streight betwixt the two Continents, thought certainly very narrow, and yet a necessity of passing over by boate, ship, or other vessell, wee may assure our selves that at the time of the said Captivity of the ten Tribes, and long before, ships and shipping were well known and in use; for *Iason* about *Anno mundi* 2740 (which was above 500 yeares before that Captivity of the Ten tribes) sayled out of *Greece*, and performed his expedition for the Golden Fleece unto *Colchis* in *Mengrelia* at the bottome of the *Euxine*, and about 20 yeares after *Ulyses* performed his travailes all about the *Thuscan* Sea, the *Adriatique* or Gulph of *Venice*, and the *Grecian* Islands in the *Archipelago*; And *Solomon* to *Ophir* (*An. Mun.* 2970) 500 hundreds of yeares before the Captivity aforesaid.

And besides what I find argued by that learned and Iudicious *Brerewood*, that the Americans are the race of the *Tartars*, wherein (should I recede from my former argument and opinion, I should concur with his) he much presseth one reason from the known discovery, that the West parts of *America* next to *Asia* are (by a fit implication from the more generall, ancient, and constant confluence of the *Tartars* out of *Asia*) the most plentifully peopled of any part of *America*, where they have the best records of the series and succession of their Kings, and where are to be seen goodly buildings, and magnificent monuments of Antiquity, far exceeding and excelling all other parts of the West Indies, all which also rather proves and confirms than confutes my former arguments.

There was another Dispersion of the Jewes from the passion of our Saviour, but that was onely of the two tribes

of *Juda* and *Benjamin* who were harassed and canvassed by the Romans after the expugnation of *Ierusalem*, and wee gather from history that those Iewes were most scattered West, North, and South into *Europe* and *Afrique*, but from thence we cannot ground any plantation of *America*.

If the Iewes had gone over into *America*, by themselves, or with the Tartarians, then the commixture of Nations would have produced a diffusion of promiscuous and medly manners and customes; and the more Iewes the deeper die and influence of their rights and customes had also pierced and possessed those parts, & with it an inundation of the peoples rights, customes had also followed and overflowed, but we see they differ *toto celo*, as appears by *Acosta*, *Masseius*, *Pe. Mart. Jo. de Laër* and others.

Thus far have I offered my weak conceptions, first how *America* may be collected to have bin first planted, not denying the Iewes leave to goe into *America*, but not admitting them to be the chief or prime planters thereof: for I am of opinion, that the Americans originalls were before the Captivity of the Ten tribes, even from *Sem*: near progeny (of which I have spoken enough already) besides that from the Confusion of languages, to that Captivity, there is a distance of about 13 or 1400 yeares, which is time sufficient for the plantation of *America* out of *Asia* before the Captivity.

Now I come to enquire into the harmony and agreement together of the Iewes and Americans, in manners, customes, language and religion.

Conject.
1. The First instance of the first Conjecture which the Author notes, is the Americans acknowledgment; but to this *Acosta* (who lived 17 yeares in the West Indies, and travailed all the Country over as he saies himself) tells us *lib. 5. cap. 25.* that what the Americans talk of their beginning is nothing worth, and rather a dream than any likelihood of a true story, nor will the weight of his experience, learning, and integrity, be overpeised by any.

Conject.
2. The Second Conjecture is raised from rights and customes, whereof the Author hath made a distinction of

Com-

Common and Sacred, and given a select list of both, which are his chief life-guard.

And First of Common rights.

The First is from their garment or Mantle which the *Cust.* 1. Americans use, as the Author, so also *Acosta* confesseth to be a square coat or cloak as most single, simple, and lesse charge, and no more peculiar to the Jewes or Americans than to any other Nation, and is the same with *Elias* Mantle, & such as wee read of in *Diodorus*, used by the Chaldeans, & in *Herodorus*, by the Egyptians, & such as the very Irish wear, though of a thicker substance, because a colder Country; and reason shewes it is the most proper and ready garment for any Nation in an hot clymate, and where the people have any modest sence and shame of their own nakednesse.

They constantly annointed their head, as the Jewes did, *Cust.* 2. Luke 7. & 46.

This Pharagraph must be thus conceived and apprehended to be the Authors meaning, that they constantly, that is daily, usually, and very often, as the Jewes daily, usually, and very often did; Or that in such manner as the Jewes did sometimes, So the Indians did daily, usually, and very often, annoint their head.

In the old Testament wee read of two manner of Annointings, the one Sacred or Holy, the other Common or Prophane.

The Sacred or holy oyle or Annointing is that we read of *Exod.* 22. being a very sweet perfume, the confession or composition whereof was directed by God himself, and hee appointed that the Tabernacle, and all the instruments and vessells thereof should be annointed therewith, and *Aaron* the Priest and his Sonnes, as v. 30. And what *Hannab* spake *1 Sam.* 2. 10. He will give strength to his King, & exalt the horn of his annointed, and what else the man of God said to old *Ely*, v. 35. of the same Chap. insinuates either a declaration of the manner of Inauguration of Kings among the Gentiles, whereof they had heard, or they spake it prophetically by

application of what they heard *Moses* had told from the mouth of God, *Deut. 17.* touching the election and institution of a King among the Israelites, which was after verified in the Kings of *Juda*, &c. who were annointed with the same holy oyle, as we may reade at large of *Saul*, *David*, *Solomon* &c. and as the prophet *Elisba* was annointed, *1. K. 19. 16.* all which was with oyle powred upon the head, and therefore *Luke 6. v. 46.* *Christ* saies, to *Peter*, *Mine head with oyle thou didst not annoint, but this woman hath annointed my feet with oymment;* as if he had said, I that am the truly annointed of the Lord, King, Priest, and Prophet, and should have had oyle powred upon mine head, as was upon *Aarons*, *David*, and *Elisbabs*, such cost you were loth to bestow upon mine head, and you see how freely and joyfully she hath bestowed it upon my feet.

The first place in Scripture where we read of Annointing with oyle, is *Gen. 28. 18.* where it is said that *Iacob* (when his Father sent him on wooing) in his travail, having slept all night upon a stone for a pillow, and dreamed of the ladder to heaven, and of the wonderfull promises of Gods blessings, to him revealed in a vision, he was so ravished therewith, that he brake forth into these expressions of Admiration; *Surely the Lord is in this place; How dreadfull is this place? This is none other than the house of God, this is the gate of Heaven,* and he builded an Altar there, and called it *Beihel*, and vowed a vow, and took the Stone (implying the same stone whereupon hee slept, & that rather than any other, because in his rest upon that Stone he had that glorious apparition) and powred oyle upon it, which doubtlesse was no other than such as he carried with him in his travaile for his own refreshment, and which though he used as partly for food (as the widow of *Zarephath 1. K. 17. 12.* and as we eate it with fish, Salades and Herbes,) so also to supple his jointe and tired Limbs (as *2. Chr. 28. v. 15.*) yet he thought it not too precious so to be bestowed, whereby to make the Stone look smooth, cheerfull and shining, as also to preserve it from frost, raine, and the injury of weather, as wee doe metall, wood, stones, (of more than ordina

ary use or esteem) that stand abroad, and in open aire; and although this was before the giving of the Law, yet I take this to be an anointing dedicated to Gods worship.

The other which I call Common or Prophane anointing may be subdivided, and severally branched, and to begin with the best and highest, I surpose some were of most sweet and odoriferous sent and perfume by the confection and ingredients, as when they buried *Asa* it is said, *Chro. 2. 16. 14* that they dressed him *unguentis meretriciis* as *Ierome* renders it, with wanton, Harlot-like, and delicate oyles and ointments, as the Harlot *Prov. 7. v. 15*: invites to her bed perfumed with Myrrh, Aloes, and Cynamon (two of the ingredients of the Holy oyle) and such was the oyle in *Ruth 3. 3.* and such were the odours to which allusion is made *1. Cant 3. 12 4. 10. 14. & Amos 6. v. 6.* and which *Judith* used when she dressed her self for the surprize of *Holofernes*, and I hope I shall not erre to suppose and say that such oyle it was that *Iesus* feet were annointed with, for she that bestowed it was *Mary Magdalen*, *mulier peccatrix*, a Sinner, an old wanton, that was provided happily, or else knew soon how to provide costly and curious perfumed oyles and ointments to invite delight, but now a Convert, and as she first annointed his feet with what she was wont to annoint her self withall, so her haire (which she was wont to embroider, dresse and curl with all curiosity, wherewith to catch, ensnare, and entangle beholders eyes) shee now makes a towell or napkin wherewith to wipe and dry up the teares that she first washed his feet withall, & after annointed his feet with that oyl which I take to be such as is mentioned *Mark 14. 3.* a box of oyle of Nard very precious, which *unguenta spicata* *Galen* reckons *inter Romanorum delicias*, among the delicacies of the Romans, as *Apro-nius caput et os suum unguento per fricabat. Cicero in ver. 5.*

There was another annointing with oyle, to cheer, comfort, and exhilarate, and to look smooth, faire, and fresh, as *David Ps. 104. 15.* oyle to make him a cheerfull countenance, and as he annointed himself after his griefe for the death of his first Sonne by *Barbsbeba*. And as *Pro. 27. 9.* Oynt-

ment

ment and perfume rejoice the heart, and *Athenens lib. 1.* saies that *Democritus* the Philosopher of *Abderites* (being demanded how a man might live long) answered, *se exteriora oleo, interiora melle irriget*, to annoint outwardly with oyle, & inwardly with hony, as one saies, *unguenta non voluptatis tantummodo, sed & valetudinis causa usurpantur*, & such annointing is mentioned *Mat. 6. 17.* When thou fastest annoint thy head, &c.

There was another use of Annointing, which was to supple and refresh the sinewes, joints, and muscles, as *Psal. 109.* Let it come like oyle into bis bones, and *Mich. 6. 15.* *Hommer* both in his *Ilyads* and *Odysses* speakes often of a Custom among the Grecians of bathing or washing in the morning, and after annointing with oyle; And *Athenens lib. 11.* *Deipnos*; gives a reason, for bathing is wholsome, but makes the skin harsh and rugged, and oyle makes it soft and smooth againe; And *Thucydides* saies, *In gymnasio Lacedemonii corpora nudarunt, & oleo perfuderunt*, the Lacedemonians at their feats of exercise bared their bodies, and then annointed them with oyle.

Exercent patrias oleo labente palestras.

Nundati socii — *virg. Ænead:* and *Oleum quo superunguntur Athletæ ad adjiciendum Robur Ceroma dicitur*, saies *Seneca*, the oyle wherewith wrestlers annoint themselves to get strength is called *Ceroma*, and *Plutarch* in his *Alexander* saies, that the Gods bestowed oyle upon men for refreshment after wearinesse and labours.

There was another Annointing with oyle mentioned in Scripture, which was of such as were sick, as *Mark. 6. 13. Ia. 5. 14.* that was a Power given by Christ to his Disciples, which was not from any expresse receipt, or cure, but onely for a signe and earnest of Spirituall health, and cure of the Soul, as were many other miracles done by them; this manner of annointing lasted as long as the gift to work miracles lasted. *Chrysoft. Hom. 4. in Matb. and Aust. de vera religione cap. 15.* both confesse that they were vanished before their times, and from that primitive use the Papists have extremely translated it into a Sacrament.

Other Annointing than what I have here mentioned,

I find not in use among the Jewes, save that in *festis solebant Iudæi caput oleo ungerè*, upon their festivall daies the Jewes used to annoint their head with oyle, which was no other than that, because upon those high and great daies they were more publique in their meetings, and assemblies, therefore they annointed themselves both to smooth and chear the countenance, and to please by sent & perfume; And their head rather than any other part, both because the hair would better lodge and retain the sent, especially also being preserved warm with an hat or covering, and because when men are together in ordinary conference and discourse, the outward seat of the ^{stomach} seat of smelling (which is in the nose a member of the head) is nearer the object of delight, as they talke nearer, and their heads are nearer together by the sa'utations of kissing or embraceing, and so they contribute pleasing odours and perfumes to the delight of one another.

Of all this that is said which is of odoriferous and sweet oyles, nothing makes for the scope of the Author to the use of the Indians, who never annoint to the purposes aforesaid; but as they prefer the dark and tawny complexion, so they love to adulterate the colour of their hair. So in *Florida*, and some parts of *Brasile*, they annoint themselves, their sk'n with oyle, *ut nudam cutem, &c.* to crust, harden, and defend it against the scorching of the Sun, but of the annointing of the head, I reade no custome among them.

They pride themselves with Earrings, and have their noses bored through, with Jewells hanging at them, as wee read *Cust. 3.*
in *Esay 3. v. 20. 21.*

I confesse the Earrings in use among the Americans, as was in *Esay*, &c is with us, and all *Europe* over by perforation.

Auribus exiensis maenos commisit elenchos — Juve-
nal. li. 2. sat. 6; but the Nose-rings in *Esay* were onely *naso* and as Petron
impudentia, hanging down upon the forehead, as was most in pertinentest au
use among us in late memory, but the Americans bore the
sides of their nostrills through to hang their Jewells at;

D

And

And to their lower lip, also for lip rings; but I forbear to quote authority thereof, being confident of the readers consent and satisfaction in so clear a matter; In the meane time let us observe and applie the negative command to the Jewes, *Levit. ca. 19. v. 27.*

Cust. 4.

In all India they wash themselves often, and the Jewes were frequent in this, Mark 7. 3, 4. Io. 2. 6.

To say they wash themselves often, must implie, they wash their bodies often, and such washing the heat of *Brasile*, and other hot Clymates require, and such washing may also easily and often be done by a people going almost naked, and so with small and litle labour to dresse, and undresse; but the washing of the hands before meat (quoted out of *Mar.*) was with the Jewes, as with us, a common practise before meales, but otherwise of the washing of the body; and that quotation out of *Marke*, &c. is onely a note of the seeming outward purity, and cleanness of the Pharisees, and their ceremonious strictness, putting and placing religion in *opere operato*, and the forme of Godlinesse, for they washed before meat, at meat, upon drinking, pledging, changing of Pots, Glasses, &c. and therefore (for their severall often and frequent uses) they had in their dining-rooms great pitchers, or vessells of water, ever in readynesse, as at the marriage in *Cana. Io. 2.* But the Americans wash their bodies often to coole themselves, and to wont and accustom to the waters, they practising very much swimming, in fishing and diving, but *Io. de. Laët. Ind. occid. lib. 15. cap. 2.* saies, the Brasilians (one of the largest provinces of all the West-Indians) eat their meat *illotis manibus*, with unwashed hands; And *Purchas America cap. 5.* saies, the Brasilians wash not before meales, and in his treatise of *Nova francia cap. 8.* he saies, they wash not at meales, except they be exceeding foule, and then they wipe upon their own, or their dogs haire; and whereas *Lerius* hath a *nonnulli* that wash before and after meals, this denotes but a few, & admits the generality not to wash; as for the Levitical law of washing, that respected onely cleansing after supposed pollution

lution by touching of unclean creatures, and other defillings and contamination, and contrary to Gods expresse command, whereas the question with us resteth onely in a voluntary, and nationall use and custome; yet for washing before meales, it is a common use among us, and other countries, who are any whit civilized by commerce, and so *Linschot* saies of the Cambians, Goans, Peguans, and Bengalans. I could here relate of the sundry superstitious particulars of the Pharisaicall washings, as the Jesuit *Serrarius* quotes them out of the Rabbins, enough to pose all *America*.

They exceedingly delight in Dancing, &c.

Cust. 5.

This is so cheap and prostitute a custome all the World over (and must needs be most among naked people) as *inopem me copia fecit*, if I should begin to exemplifie, I knew not when to end. It is a ravishment of the Intellectuals, with an high content of fruition or near hopes, which the soul breathes forth by her ministers the faculties of the body in all light volatile and aieri motions and activities.

The Jews were wont to call them Fathers and Mothers that were not their naturall Parents; so the Indians, &c.

Cust. 6.

This assertion is not exemplified by any quotation of Scripture, how, and in what manner, and measure it is intended, or extended; for the words *Pater*, *Mater*, have sundry other than naturall significations, and in many of them the same words are in use among us.

In America they eat no Swines flesh; it is hatefull to them as it was among the Jews. Lev. 10.7.

Cust. 7.

Perhaps the Americans might have that custome from the Tartars, as *Sigism. Baro cap. de Tartaris* saies, *Ab equis & aliis animalibus quoquo modo interemptis suaviter vescuntur demptis porcis*; they feed deliciously upon dead horses, or any other carrion whatsoever (howsoever killed) except Swines flesh. So did also the Egyptians, Arabians, Scythians, Samoëdes, who never descended from the Jews or

Americans no Jews.

Israelites, yet the Egyptians *tempore plenilunio suilla carne vescuntur*, saies Herod. lib. 2. The Egyptians eat Swines flesh in the new Moon: And *Jo. de Laër descrip. Ind. occid. lib. 15. cap. 2.* saies of the Brasilians, *carnibus & piscibus indiscriminatim vescuntur, neque ab immundis animantibus abhorrent*, the Brasilians feed upon all manner of Fish and Flesh, and make no difference; nay they abstain not from unclean creatures; by which he may be thought (without any over-strained presumption) to mean Swine; for *lib. 10. cap. 19.* he saies of some parts of *Virginia*, *aluntque multos porcos*, they bring up many Swine (which we must understand for food, if he assign no other cause) And so *pag. 413.* he speaks of the people of the *Sicbi* in *Peru*, *Aluntque multos porcos, qui omnium Peruvianorum optimi judicantur*, they breed many Swine, which are counted the best of all *Peru* (which must intend the best for food and meat.) And the Epistles of the Jesuit *Ni Duran*. printed 1636. saies of the people of *Paraguayre* (right West of *Brasile*) *Sues habent quibus vescuntur*, they breed up Swine, and feed upon them; and *Pet. Mart. Dec. 2. cap. 9. & 3. cap. 7.* saies they have Swineherds, and herds of Swine, and the Swines flesh is commended by the natives to be wholesomer, and of a better tast than their Mutton: And of the *Chineses* in *Asia* over against *America*, *Masseius lib. 6.* saies, *caro suilla maxime expetititur mensis*, no greater dainties at their table than Swines flesh: And *Hierome ad ver. Vigilant. To. 2.* saies of *Jovinian*, *Inter Phasides & carnes suillas non tam amisit spiritum quam eructavit*; and *Lucian* in his *Saturnals*, and *Pliny*, both say, that Swines flesh was a choice dish at Feasts. And though by the Leviticall Law Swines flesh was forbidden, being one of the creatures that divided the hoofe, but chewed not the cud; yet we read that the *Gadarens* (in the Tribe of *Manassah*) had an herd of 2000 Swine drowned with the devils in the Lake; and we may presume to suppose that the Jew^s in the other Tribes had swine also, and may conclude, that they bred and brought them up for their own food and spending, or for the markets of other people near unto them.

They wash strangers feet, and are very hospitable, and Cust. 8. this was the known commendation of old Israel.

Most of all the Americans (as our authors report, and must be true in nature) are fearfull, jealous, and inhospitable people towards all strangers, whom they suspect to come to invade, or annoy, or expell them; and if in any place where they are subdued & civilized, they washed others feet, it was not an occult quality inherent from the Jewish race and derivation, but a trite use, and custome of their own barefoote experience, and afterwards (as *bonum signum à mala causa*) became a practise in seeming curtesie towards others where they were subdued.

In the 18 of *Gen. 4.* *Abraham* saies to the three Angels that came in humane shape unto him, *Let a little water, I pray you, be brought, and wash your feet:* Here *Abraham* offers them water, & wills them to wash their own feet, as best knowing, not where the shooe, but the want of a shooe pinched them most; of this we may read *Gen. 19. 2. & 24. 32. & 43. 24. Judges 19. v. 21.* and sundry other places; and in hot countries people went bare-foot, and used to wash their feet for refreshment after surbaiting, or solebaiting, and wearines of travaile; and this washing of feet was a speciall remedie to unweary them, as *Calvin* calls it in the French, *De-lasser.*

Homer in his *Odyses* doth often mention the hospitality of washing of feet, as *Polycaste Nestor's* daughter washed *Telemachus* feet, and *Ulysses* when he returned home after his long travailes, and was not yet discovered, he refused to let any woman wash his feet, *οὐ μὲν τις γρηῦς ἐστὶ παλαιή, nisi aliqua vetula,* unlesse there were some old woman; and *Plautus* in his *Persa,* *ferte aquam pedibus,* bring water for the feet.

But the quotation as of the known custome and commendation of old Israel, cannot suite much with any practise of the Americans.

In the 13 of *John* we read of the greatest Master that ever was, that he washed his servants feet; but this was no cu-

some in *Israel* or *Judab*, nor was ever done by any of the *Sachims* or *Casiques* in *America*; and here the proffer of *Christ* to *Peter* was of so unspeakable condescension, as *Peter* (in an angry modesty, and bashfull indignation, ver. 8.) told him he should never wash his feet, that is, as the *Centurion* said to *Christ*, *I am not worthy thou shouldest come under my roose*, can I have that brazen-faced boldnesse and impudence to permit thee (so far exceeding and excellent above all mortall men) to perform so mean an office to me, the meanest of men? but *Christ* soon cooled and converted him in the same verse: *If I wash thee not*, &c. Here our Saviour teaches his *Disciples* humility, and brotherly love, as ver. 14, 15, 16, 17. and (as he draws nearer to his passion and parting) dictates and inculcates those things to them, that should be their practise to his glory, and their eternall comfort.

Cust. 9.

The Indians compute their times by nights, and which Job. de Laët confesseth they had from the Hebrews.

Grotius alleging *Hunting*, *Computation by nights*, *Washing of new born children*, and *Dicing to be in use* among the *Americans*, and to have been used also by the *Germans*; *Job. de Laët de orig. gent.* answers, or observes upon it, and saies, that *Hunting* was as common to other people, especially the *Scythians*; so also *Computation by nights* familiar to many *Eastern* people, which they had from the *Hebrews*, and therefore the author doth a little impose upon the reader herein; for *de Laët* doth not say that the *Indians* had them from the *Hebrews*, but that many *Eastern* people learned that computation from the *Hebrews*, and the *Indians* might have it from those *Eastern* people.

The *Athenians* began their day at *Sun-set*, so did the *Jews*, and so did the *Gaules* in *Cesar's* time, who *Coment. lib. 6.* saies, *Galli se omnes à Dine prognatos dicunt, ob eam causam spatia temporis non numero dierum sed noctium faciuntur*; the *Gaules* say they descend from *Pluto*, and therefore compute their time by nights: And as the *Americans* fear

Pluto

Pluto, Dis, the Devill, the God of darknesse most, so their stupidity and ignorance may justly give the Night precedence in their computation of time; and although we will not forget our own usuall reckoning by nights, as Sevenight, Fortnight, yet wee offer not to strive with the Gauls for the petigre, though Seeing, we will not see, and are blind, though we have had a long Sun-shine; Wee reckon also by months, as the Iewes did, though in neither are wee the more Iewish; In Cuba they reckon by the Sun, and say so many Suns, as Pet. Martyr Dec. lib. 4. cap. 8. I could perplex this question yet more, but non est tanti, It is not worth the labour.

Virginity is not a state praise-worthy among the Americans, Cust. 10. and was a bewailable condition among the Iewes, Iudg. 11. 37.

The prophecy and promise of our Saviours comming in the flesh, was an encouragement to marriage among the Iewes, which made the condition of *Iephtes* Daughter bewaileable, because her hope was quite cut off, her Father having dedicated her to God in a single life, not sacrificed her by death (as some would have it) but unforced I thrust my self any further into that disquisition; But when Christ came into the world, he conferred the greatest honour that ever was upon Virginity, by being himself born of a Virgin, himself living and dying a Virgin, and the great commendations wee otherwise have of Virginity, are most plentifully set forth both in the old and new Testament; So as the very Elect are called the Virgins that follow the Lambe, *Revel. 14. 4.* and the Fathers call it the Angelicall State, and condition; And if Saint Paul bee Canonically, he doth satisfie us to the full; And *Acosta lib. 6. cap. 20.* saies, *Virginitas quæ apud omnes mortales in precio & honore est, apud hos Barbaros (speaking of the Americans) vilis & indecora,* and a little after, *Virginitas quæ, ubique gentium maximo & prope divino honore officitur, inter belluas ded: cori & infamie est,* Virginity which is honored all the world over (among those barbarous people, and no better than beasts)

it is bee wary
of their virgini-
ty from other
or usually small
or coming in

beasts) is a shame and disgrace, and basely esteemed. And it cannot be expected (upon a near inspection into that Nation) but that it may the sooner kindle lust, and the more easily and speedily inflame to execution ; and principally from their heathenisme, want of Civility and Religion, having (as the *Psal.* saies) no fear of God before their eyes; as the Malabars in East *India*, who think if they die maides they shall never come into *Pardise* ; but I am sorry to read the *Parallele* , and that the allusion of the lamentation for *Jephthes* Daughter should be quoted to countenance the bawdineffe of these beastly and barbarous people, so contrary to the Law of God, by *Moses*, *Levit.* 19. v. 29.

Cust. 11.

The Natives marry with their own kindred and Family, this was Gods Command to his people, Numbers 36. 7.

While it was Gods command it was to be obeyed, and though *Ipse dixit*, that God said it, had bin enough, yet God may be thought to have commanded it for increase of people among his own children the *Jewes*, and that increase not to be seduced or endangered to Idolatry by intermarriage with Idolaters; *Chrys.* upon *Matthew* frames another reason, which is, that because death was among the *Jewes* a punishment that went nearest the heart, and then especially the losse of a husband to a wife must be most grievous and insupportable, therefore there could be no such mitigatory or lenitive of sorrow to the widow, as to marry the husbands brother or near kinsman, whereby the first husband seemes in a manner still to live, and the estate to continue in the same stock, but that law after vanished, and as *Austin* saies, *Commistio sororum & fratrum quanto fuit antiquior compellente necessitate, tanto postea facta est detestabilior religione prohibente*, and I hope those marriages were ceased and laid down long before the Captivity under *Salmanasser*.

Wee must consider the curse upon *Cham* gazing upon his Fathers nakednesse, and *Valer. Maximus* saies that
apud

apud antiquos non erat fas filium simul cum patre balnari, in old time the Sonne was not suffered to be seen bathing with the Father ; and *Aristotle* in his *Hist. Animalium*, tells of an Horse that having covered a Mare that was his own damm, after he perceived it, he brake his own neck down a precipice, with horrotur or shame of the fact ; be it true or false, the story is a divine beam in the Philosopher ; but these Marriages among the Americans, derive partly from their own brutishnesse, partly from their heathenish policy for safety and assurance in the confidence of their own safety and kindred, and being in many parts a *Nomades*, a wandering, fleeting, and removing people up and down in hords from place to place, and studious of numbers and faithfulness for strength and preservation from enemies and danger ; yet *Pet. Mart. lib. 7. cap. 10. of the Islanders*, They have as many Wives as they please, saving of their own kindred : And *Hierome* in his second book against *Iovinian* saies, *Perse, Medi, Indi, & Ethiopes, cum matribus, avibus, filiabus, & nepibus, copulantur* ; lie with their Mothers, Grandmothers, Daughters, Neeces.

The Indian women are easily delivered of their children without Midwives, as those in *Exod. 1. 19.* Cast. 12.

This place of *Exodus* *Hierome* translates, *obstreticandi habent facultatem*, that is, the Hebrew women are skilfull in Midwifry ; but because the office of a Midwife is of another person distinct from the woman travailing, who cannot minister to her self as a stander by, therefore the translation seems to me improper, not that mine ignorance in the Hebrew can judge it, but because I find it otherwise rendred in sense by sundry other learned men ; *Vatablus* saies the Hebrew women were *vegeta, Tremellius, vivida, Pagnine, valde roborata*, the Italian, *gagliarde*, the French, *vigonrenses*, the Spanish, *robustas*, our English, *lively* ; which word carries enough of skill, slight, devise, art, ingenicfity ; but to come more close to the question.

The danger and difficulty of women in Child-birth, is

a curse entailed upon *Eve*, and all women kind ever since, for tasting and giving *Adam* the forbidden fruit, *In sorrow shalt thou bring forth*: *Rachel* had an hard travaile of *Benjamin*, and dyed of him, and *Phinebas* wife of *Icbabod*; *Moses* does not of himself say, that the Hebrew women were easily delivered, as if it were a nationall and naturall promptnesse and facility; but he sayes, the Hebrew Midwives (being charged of *Pharaoh* to destroy all the Male children when they saw them upon their stooles (which insinuates they had the usuall travaile and help of other women) the Midwives who feared God, and for that reason spared the children) excused themselves by saying, the Hebrew women are lively, and easily delivered before we come at them; so as nothing is proved of the Hebrews facility of childbirth above other women.

And we may further (without presumption) suppose, that when God intended so miraculous a preservation and increase of the Israelites, he might (by his power) facilitate the travaile of the women, and give them more easie deliverance for accomplishment of his own great design and purpose in that particular.

Now it is a vain and empty cogitation and argument, to say that the Hebrew women (having understood of *Pharaoh's* command) raised themselves to the highest pitch of spirit, and uttermost strength of nature, and sphere of activity to their own deliverance in that great combat, and for preservation of their issue.

Besides, although we must grant that in nature (yet not to give a law alike to all constitutions and frames of body, which severally may *recipere majus aut minus*, and differ one from another) the danger, and danger is great in the travaile of women, and child-bearing; there being but *unus introitus, & mille exitus*, but one way into the world, though a thousand out; yet Nature may be helped by Custom (a second nature) and I do admit, that all barbarous and savage people, who by their hardships of body, and nakednesse, or loofnesse (with little garment or covering, which render them alwaies more nimble, active, and maniable,

maniable, especially in warm countries and climates, which is apt to dilatation, as cold is to constriction) are more able to endure, and more ready and facile to the discharge of their burthen.

I could here amplyfie and enlarge (by credible relations) of the manner and practise of the Irish, and the help and Midwifery of their Mantles, but I spare it; and in *Strabo* we read that the women in *Spaine* goe about their ordinary works as soon as they are delivered, and the husband lies in while the woman works; so the *Tibareni* in *Asia Minor*, and the *Brafilians* about the river *Plate*, as *Purchas* cap. 4. of *America*.

*They wash their Infants newly born, and this we find also Cust. 13.
Ezek. 16. ver. 19.*

The quotation out of *Ezek.* might have been spared in so ancient and necessary a custome; *Arist. Pol. 7.* saies, *apud barbaras gentes, &c.* among the barbarous people there grew a strong custome to wash infants in cold water, as the *Gaules* also did. and *Virg. Ænead. 9.* saies,

————— *natos ad flumina primum
Deferimus sevoque gelu duramus & undis,*

Our new born babes we wash in water cold,
Naked at river side,
And use to frost and snow, to make them bold,
All hardship to abide.

And follows in the same place,

Venatu invigilant pueri silvasque fatigant.

The boyes doe plie the chase,
And tire the beasts apace.

Which serves also exactly for the Americans, and *Avicen* saies, *festinandum ut infantum corpuscula perluantur aqua*, and *Strabo* relates such a custome in *Spaine*, and *Grotius* quotes the like of the Germans out of *Tacitus*; yet *Mexicanis usitatum*

non invenio, saies Io. de Laët de orig. gent. pag. 37. I doe not finde it used among the Americans; so some particulars as the great Province of Mexico will not be comprised within the generall word they.

Cust. 14.

In feminine seasons they put their women into a Wig-wam by themselves, for which they plead Nature and Tradition.

The confession and concession of the Author saves me the labour of any further inquiry in this.

Cust. 15.

The Widdow marrieth the brother of the deceased husband, which was Moses Law, Mat 22.v.24.

Of this hath been spoken already in part to the 11th, I now adde, *Moses words are these, If a man dye, having no children, his brother shall marry his wife by the right of alliance;* the word is, *ἐμπυρθεύειν* of *γυρθεύς* a Son in Law, as in Deut. 25. 5. *Moses said, his Kintman shall marry his wife, and γυρθεύς among the Greekes is usually taken for a Kinsman, as in Homer and others, so ἐμπυρθεύειν is, shall Kinsman it, as Beza judiciously renders it affinitatis jure, and our english translation by the right of Alliance, & the note upon the margent in the Geneva bibles, saies the Hebrew word doth not signifie the naturall brother should marry the brothers wife, but other Kinsman in a degree which might marry, as the Cosen (as is plentifully explained in *Ruth*) and so it is rendred in *Vatablus, Tremellius*, the Italian, French, and Spanish Bibles, though *Pagnine* have it *Levir*, the Husbands Brother, yet the note upon the side corrects it into *Cognatus*; and as *Calvin* in his Epistles, pag. 495. *Phrasis est lingua Hebraice, &c.* It is the phrase of the Hebrew tongue, to call all Kinsmen Brothers; and hereof we may read largely and learnedly (among others) in *Zanchius de sponsal. lib. 1.**

These most obscure, uncomely, and unnaturall matches, let the Americans still own, & be not once named among, or of those that were called the Children of God, but forbidden by him to the Israelites, though in practise among the incestuous Idolaters, as the note is upon the 18. of *Levit.*

v. 16. as the Persians and other Nations had a law from those Idolaters to marry sisters, daughters, brothers, as *Euseb. de Pr. Evang. lib. 6. cap. 8.* and if the Popes dispensation be a law, the Papists have an easie remedy for incestuous marriages, and though some of them doe grant there was a *ferri non debuit*, yet by the Popes omnipotencie *factum valet*; for Princes the better to assure their Estates, as also to enlarge and augment their power and dominion, doe entermarry with their own near kindred, and in degrees clearly forbidden and incestuous before God, though allowed and confirmed by dispensation from the vice-God the Pope, wherewith themselves, and their issue, and progeny (if they have any) are all ever after deeply obliged as homagers to the Pope who gave them their Crown and greatnesse, and thus they serve their own turnes of the Pope, and he his own upon them, as to omit others, may be throughly instanced in the marriage of late yeares of *Albert Arch-duke of Austria* with the *Isanao Isabella Clara Eugenia*.

Philip the 1. of Spaine had $\left\{ \begin{array}{l} \text{Charles the 5:} \\ \text{Ferdinand 1.} \end{array} \right.$

Charles 5. had $\left\{ \begin{array}{l} \text{Ph. 2.} \\ \text{Marie} \end{array} \right.$

Ferdinand had *Maxim. 2. Ferdinand, Charles, Iohn.*

Ph. 2. married *Anna Maria* $\left\{ \begin{array}{l} \text{Ph. 3.} \\ \text{Isabella Clara Eug.} \end{array} \right.$
daughter of *Max. 2* and had

Marie sister of *Ph. 2.* married *Maxim. 2.* by disp. from *P. Paul* the third.

Phil. 3. married *Mary* daughter of *Cba.* Son of *Ferdinand* and.

Maxim. 2. had by *Mary* Daughter of *Cba.* 1 *Rodulph*,
2 *Ernest*, 3 *Matthias*, 4 *Maximili.* 5 *Albert*, 6 *Wencelaus*,
7 *Anna*, 8 *Elizabeth.*

Isabella Clara Eugenia married *Albert 5.* Sonne of *Maxim. 2.*
So *Ph. 2.* might truly call *Albert* Brother, Cousen, Nephew,
Sonne; and by such (politically and damnable) matches
the Americans may with the *Psalmist*, as before, joine house
to house, and land to land.

Cust. 16. Dowries are given by the Indians, as Saul enjoined David,
1. Sam. 18.

The meaning of the Author is, that the Parents among the Indians, sell or set what price they list upon their daughters, as from this quotation the Author would insinuate to have bin a custome among the Israelites.

The word Dowry, comes from the latine *Dos*, and that from the Greek *δοσις* or *δοριον*, or the Indeclinable *δωσ*, all meaning a gift or donation, and all from *Διδωμι* to Give.

In the first ages some men took wives where they list, as *Gen. 6. 2.* and *Judges 21. v. 21.* others had them of the gift of the Parents, as *Gen. 24. v. 5.* and as *Hamor* said to *Jacob of Dinah*, *The soul of my Son longeth for your Daughter, I pray you give him to wife*, *Gen. 34. v. 8.* others bought their wives, as *Jacob did Rachel*, *Gen. 29. 18.* and *Hos. 3. v. 2.* and so it was also among the heathens.

In the first ages also, Riches and substance consisted most in flocks, and stock of Cattel, as we may read at large in *Gen.* of the Patriarchs, and after of *Iob*, and such was the practise of the antient heathen, as *Pausanias in Maseri*, and those cattle first for use in sacrifices, after for foode and meate for men.

We read in *Herodotus*, *Thucidides* and others, that it was a common practise in ancient time, for rovers at Sea, to land upon Maritime parts, and to steale, take, and carry away Virgins, and young maides, when they were playing in the fields (as *Pluto* did *Proserpina*) and to sell them for cattell, and to steale cattle also, and with them to buy maides to sell againe, as *Laertes* (*Ulysses* Father) bought *Euryclea* for *εικοσάβοια* the price of 20 oxen, *Homer, Odysse. lib. 1.* And in Homers Hymne of *Venus*, shee tells *Anchises* how she was taken and carried away.

Πολλὰ δὲ νύμφας καὶ παρθένοι ἀλασίοισι
παίζομεν

Which is thus translated into the latine, *Virgines bene dotate ludemus*, a company of us maidens of good portions

cions were playing, that is which would sell for good store of cattle, of which name of *Alphesibæus* oxen finding, we may read more in *Servius* upon *Virg.* his 5. and 7. *Æglogues.* and *Strabo lib. 15.* speaks of Virgins among the Indians ζούγος βοῶν ἄρρας bought with a paire of oxen, a common practise among them,

Againe *Aristotle* and *Thucidides* both tell us, that in ancient times husbands bought their wives, which sheweth that in their times, It was not so, but that then parents gave portions with their daughters, yet wee read of *Lycurgus* (the great lawgiver of *Lacedemon*) that hee would have wives bring no portions, lest the greatnesse of the portion should make them insolent, and so I suppose it wittily meant by *Seneca*, where he saies, *Insolens malum est beata uxor*, which is clearly adapted to that of *Syracides cap. 25.* a woman that nourisheth her husband is full of reproach; and *Juvenal Sat. 6. lib 2. Intolerabilius nihil est quam femina dives.*

Tacitus of the Customes of the Germans, saies, *Dotem non uxor marito sed maritus uxori dat*, by which he meanes the purchase of a wife, and notes it for a difference from the use among the Romans, *Antiquitus*, in old time (saies one) the women (*munera quasi dotem à maritis acceperunt*) had gifts from their husbands, as (or in manner of) a Dowrie, which is but a faint expression & resemblance; for I suppose those were but love tokens, complements and earnest of affection, *dona nuptialia*, as *Cicero pro Cluentio*, I dare not adventure to call them ἀνακλυστικήα with *Pausanius* in his *Laconicals*, which I translate *revelatoria* as bestowed for putting off the vaile, or when the vaile was first put off, which was a yellow vaile (*Flammeum*, as *Pliny* calls it, *lib. 21. ca. 8.*) cast over the face, whereupon some Critiques bring *nuptie* from *nubo*, (because then the Covering is cast off) but I dare adventure to say they are such as *Homèr Odys. 8.* speaks of, when *Vulcan* had taken *Mars* in bed with *Venus*, he chained them together, with a curious chaine which he made on purpose, and would not loosen nor set them at liberty, till

Flammeum
suyes dot

πῦρα πατρὸς ἀποδῶσθαι ἐξέρχεται

Hee

Hee were promised that her Father should restore him all his love-tokens and gifts that he bestowed on her when he was a Suter to her, and so the Father having those gifts in his power, may not be improperly said to have sold his daughter.

But now to presse the argument nearer, from the Grounds of Reason and Religion, None will deny that as a daughter is a charge and burthen to her parent for her diet, apparell, and maintenance while unmarried (as Paul saies, *hee is worse than an infidell that provides not for his Family*) so being married, she becomes a charge to her husband, which the parent hath removed from himselfe, besides also the probable consequent and concomitant charge of children, and for these reasons *Ulpian* (one of the Fathers of the Civile Law) saith, *Dos est proprium filia patrimonium, & Paternum est officium dotare filiam*, and this Dowry or Portion, is the just motion for a set Joindre to be made to the wife, and this the Civile Law calls *donatio propter nuptias*, and as the Greekes call a Dowry, or Portion, *ἐγγύη* *ἢ τὸ φέρειν*, because the woman brings it, So they call the Joindre *ἐννεγγύη* which is a bringing to meete it, a *quid pro quo*, or a retaliation; for as the Civilian saies, *Dos & Donatio propter nuptias must paribus passibus ambulare*, go and march evenly and together, thus *Dos* or Dowry purely and candidly taken is (*quod à parente propter vinculum & onera matrimonii datur*) that which the parent gives to knit the knot, and beare a part of the charge in marriage, and of this wee have plentifull confirmation, both in sacred and prophane story.

When *Leah* brought *Iacob* a sixt Sonne, she sayd, *Now hath God endowed me with a good Dowry, Gen. 30. v. 20.* That is, although my Father *Laban* gave *Iacob* nothing in portion with me, yet this my fruitfulnesse is enough to content *Iacob*, who shall not (as *David* said afterwards) be ashamed when he speaketh with his enemies in the gate: And that the use and practife was such, for parents to give portions to their daughters, may be evinced cap. 31. v. 14, 15. Where *Rachel* expostulates thus against her Father; *Is there any*
more

more portions? hath he not sold us? That is, our Father, who according to common use and custome of other parents, should have given us portions, hath sold us, that is, hath paid, or given us to *Iacob* for his wages; though it pleased God to provide that *Iacob* should have a portion with his wives, by the profit of his subtil, naturall, and philosophicall experiment and conclusion, v. 37, 38, 39.

Again, *Exod.* 22. v. 17. If a man entice a maid to lye with her, and her father will not let him marry her, he shall pay according to the Dowry of Virgins: That is, she shall have a Dowry or Portion suitable to his quality whose daughter she is, as the ability of the young mans parents may bear it. So *Deut.* 22. v. 28, 29.

We read that *Pharaoh* King of *Egypt* gave *Gezer* to his daughter *Salomon's* wife in dotem, or in nomine dotis, as *Hierom* and *Vatablus* (*pro muneribus* saies *Paguinus*) and so might be still *Dos profectitia* (in the Civillians terms) from a parent; this place to my sence is unfitly with us translated a Present; for though the word might be excused towards the glory and majesty of *Solomon* (though *Sonne* in Law to *Pharaoh*) yet it is too stooping, low, and unseemly from a Father to his own Daughter, since the word Present, imports alwaies an offering from an Inferiour to a Superiour.

And to return again to the name and signification of the word Dowry. In the 2 *Mach.* 1. 14. mention is made of *Antiochus*, that went to receive money in the name of a Dowry; which History though it be, as *Iunius* saith, Fabulous, and is Apocrypha, yet the receiving of Dowry, or Portion by a man with his wife, is Canonicall enough to our purpose.

Homer *Il.* 6. shew, that *Hector* called his wife *Andromache*, ^{aphē} *Polydora*, because she brought him a great portion; and in his first of his *Odysseus*, he useth the word *κεῖρα* for a portion with a daughter; and *Plato* *lib.* 6. And *Laws* give rules for portions and solemnizations of Marriages; and *Themistocles* (who is also very ancient) said, *Malo sponsam piam carente dote optima, quam dotem optimam carente sponsa pia*: And

F

among

among the Romans, *Dos magna parentum virtus. Probamque pauperiem sine dote quero, & decies centena dedisset--huic puero,* all Horace. *Vxor sine dote veniet,* Terent. *Nihil est quod dem,* Euclio to Megadorus in Plaut. *Aulularia;* and there a little after, *Convenisse dotis mea afferret filia,* at last we agreed he should take my daughter with any portion; and *ipse filia nubili dotem conficere non potest,* Tully ad Atticum, and *Cæsar Com. 6.* sayes of the Gaules, *Viri quantum pecunie ab uxore dotis nomine accipiunt, tantum, &c.*

Now whether Dowry be meant in the Authors quotation under the first or second sence, I cannot finde what either *Saul* gave for Portion, or *David* for Jointure; but to attain the meaning of the place as near as I can, I offer thus,

It is certain, that ever after the women of *Israel* sang *David's* victory over *Goliath*, with an higher note and pitch of honour ten to one than *Saul's*, *Saul* sought his life, and so *Saul's* proposition, as it was but a trap for *David* (thinking *David* could never have paid the price of so dangerous a purchase) so *Saul* knew also that if *David* quit himself, and escaped, he should have his daughter in marriage, and marrying the Kings Daughter he should want no portion to himselfe, nor meanes of Jointure for his wife, for by his office of command in the Army, as Chap. 18. v. 5. 13. 17. and the profits of his spoiles and victories; and this exposition, I think fits well, both to get *David* a portion with his wife, and to enable him to make her a Jointure.

I hope I have sufficiently proved the antiquity of the giving of portions by Parents to their children in the time of the Patriarchs, and under, and from the time of giving the Law. So as I suppose the Author cannot maintaine his pretended custome of the Israelites to sell their daughters, after giving and knowledge of the Lawes for Dowries, and long before the carryng away of the Tenne Tribes, and contrary to all Lawes of religion and nature.

I have also sufficiently maintained mine assertions by some of the most ancient prophane writers of best Test, and credit, and what *Saul* did in the height of his malice.

If the Author be desirous the bloody and Idolatrous Americans may have leave to derive it *ex traduce* (for it is but a Crumme of the maine impure masse of mans nature) I hinder not, I shall onely conclude, that as I may not deny but that in some parts of *America* (as in the Island of *Mocha*, in the province of *Chile*) *Proci* (as onesaies) *sponsas suas à patentibus mercari solent, & bovem & oves, &c. pro filiabus reddere*; Suitors buy other mens daughters for wives: So I may further admit it a custome like to be much in use among such barbarons, wandring, flitting, running, roming, & removing people, and quit the Author from proof of usality & custome. I demand but to finde one Parallele among all the Americans, agreeing to the quotation, that a West Indian Potentate, *Sachim*, *Weroance*, or *Casique*, should, or useth to bestow a daughter in marriage under the termes of such a promise, with condition of Price, as *Saul* did (though the Americans have a number of strange foules) *is rara avis*, such a black Swan as I believe all *America* cannot shew or afford.

The husband hath power over the adulterous wife, and to turne her away, and they have other causes of divorce, as was in Israel, Math. 8. 19. Cust. 17.

I could here mention the Athenian, Arabian, Persian, and Egyptian Law, and the Lawes of other Nations, for punishment of Adultery with death, and other shamefull separations, and I believe none of them were derived from the Iewes. In the meane time I note the Quotation is misprinted, and should be *Math. 5. 32. & 19. 9.* where our Saviour saith, *Whosoever putteth away his wife, except it be for fornication, &c.* and declares no other cause of divorce, & so no other cause was allowed among the Israelites, and *de facto ad jus non valet, &c.* from fact to right is no good argument; the lewd practice of the Barbarous Americans, is a Lawlesse Law, and no just cause of divorce.

They nurse their own children, even the Queenes in Peru, So did the Mothers in Israel. Cust. 18.

I believe it of the ordinary sort of people in *America* but from a particular instance, avouched or mentioned by this or that Author, of this or that severall and particular province or people, we must not fasten a beliefe or argument of a generall nationall practice; In *Gen.* 24. 29. *Rebecca* went and her nurse, and in *Sam.* 2. 4. & 4. *Mephiboseths* nurse fled away with him. It may be objected, these were dry nurses, (as we call them) or some women or maides that took care of them, but it is cleare that of the 2. *K.* 11. 2. where *Iehoshebah* stole away *Ioash* and his nurse, *Joash* being than but *infantulus lactans*, as some of the Fathers call him, a sucking child.

And although the Author quotes the *Queens of Peru*, yet I agree with him, that he did not like to quote, *Esay* 49. v. 23. *Queenes shall be thy nurses*, yet according to Nature (simply considered) I dare believe as far as any; *Tacitus* saies; *sua quemque mater uberibus alit*, every mother suckles her own child, and what is common in nature to all, cannot be termed a particular custome to any.

Againe it is the usuall practice with us (except onely for persons of delicate, tender, and easie lives, and education, and curiosity of dresse and attire) to commit their children to be nursed by others, so the barbarous people being empty of much of that cumber, acquainted and bred up in hardship and nakednesse, are evermore prepared, and ready to performe that office with the least trouble and perplex.

Cust. 19.

The Husbands come not at their wives, untill their children be weaned, such an use is read Hos. 1.8.

Though this be no true History, but an allegoricall vision (according to the best divines) yet It may well be admitted, that for a woman that suckles her own child, to company with her husband, and so proving, or becoming with child againe before the former be weaned, it must needs viciate and corrupt the milke, besides the spoiling and exhausting the spring thereof, and thereby deprave and deteriorate the humours, health, and constitution of the child,
and

and for that reason, abstinence or continence of the husband from the wife (untill the child be weaned) renders it more found , strong, and firme; In new *Spaine* (as some write) the children suck 12 yeares. I believe the Author is not willing I should believe this of the Israelites, yet in other places of *America* , the husband lies not with his wife for two yeares after her delivery; so also they write of the Floridans , but in the tenth *Custome* the Author hath discovered a *remedium amoris* , a speedy and sufficient meanes to quench the husbands heate when maides and Virgins desire the honour to be deflowred, and are moreover prostitute for many yeares after, even untill they be married, as is the common report of sundry Authors, touching the Americans; but the weaning of the child generally follows the quality of the mother, the condition of her health and affaires.

*Among the Indians they punish by beating and whipping, &c. So do all people in the world. And the * Sachins put offenders to death with their own hands, and sometimes secretly send an executioner. Marke 6. 27. & Cor. 2. 11. 25.*

Cust. 20.
Their
Princes.

The instance of the Tyrannous and cruell act of an heathen Prince in *Mar. 6.* for a fowle end, I may not admit to derive from the line of a Jewish custome or Law, and so to make the Jewes patrons of all the parallele actions and customes of the Americans; Besides the putting of *Iohn Baptist* to death, was the act of a Roman Governour in *Judea*, and but a Deputy though a King, and one that commanded that execution, not by custome or Law, but of will and lust, and so *Herod the Great* dealt with his dearest *Mariamne* , and also took off his Sonnes head in prison, because hee did but a little overhastily seeme to think of a lawfull succession when his father lay a dying. And so also afterwards was *Iames the Apostle* killed by the command of *Agrippa Major*, *Acts 12. 1. 2.*

But the Author doth not illustrate out of the Scripture, of any executed by the Princes own hands.

Americans no Jewes.

Nor doe wee read in the Histories of the West Indians, any such formalities of question, and Imprisonment; but as we say, a word and a blow, present death to the supposed enemy or offender.

The Quotation out of the *Corinthians* is very good evidence against the Author; for mention is there made of Stoning, and fortie stripes save one, both which *Paul* underwent, and were customary punishments among the Jewes; but the Author quotes no such custome among the Jewes.

Cust. 21.

*As for the Lex talionis cited by the Author out of Leri-
rius, with eye for eye, wound for wound, death for
death.*

First, it is confined to *Brasile* by the Author out of *Lerius*.

Again, it is well known how the Divines expound that of *Deut. 21. v. 19.* That *talio* not to be understood *Identitatis*, as *Goodwyn*, or *equalitatis*, as *Weembs*, but *similitudinis*, as both of them and others; and five considerations are to be had of the wrong, maine, or injury (which diversity and distinctions, I hope the Americans never trouble themselves withall) and accordingly to set and estimate the mulct.

Cust. 22.

*When the Master of the family dies, hee is buried in the
middle of the house, with his Jewells and other things
he delighted in, and Iosephus tells us of much trea-
sure laid up in Davids grave. Ant. I. 7. c. 12.*

I deny not the custome of many parts of *America* there-
in, but for the Jewes to be buried in the midst of the house,
I finde no mention in Scripture; and for the instance in
David, I may suppose *Iosephus* mislead in his History, and
Intelligence, therefore let us consider,

First, who may be thought to have buried that treasure.

Secondly, to what purpose.

If any treasure were hidden or laid up close, It will be
conceived, that either *David* commanded it, or *Solomon*, and
wee

wee may rather think *David* than *Solomon* could spare it in overplus, or redundance, above the treasures, which by the Scriptures record he left to *Solomon* for accomplishment of the great designs, according to the vast dimensions of the knowledge and wisdom of *Solomons* heart, as *Syracides* saies of him, ch. 27. *Thou wert filled with understanding as with a flood, and thy mind covered the whole Earth.* And if any aske how *David* could beset gathered and stored of wealth, It is answered, that the fountaines of his treasure were the good husbandry of his Cattle, Corne, Vines and Olives, 1. Chr. 27. and tributes from conquered Nations, and the spoiles of his many victories, and presents from confederate Princes and States, by all which he heaped what he could, having no divining spirit of *Solomons* future supplies from *Ophir*.

But I cannot imagine what either president, example, dictate, or reason, should move *David* to bury any treasure in his own sepulchre, or monument, as if he meant to ~~conceal~~ ^{conceal} ^{court} his Gold with *Iols* complement, *Thou art my Confidence*, or should dedicate it to *Pluto*, the God of Darknesse, there to rest and rust uselesse, and without employment, as it is recorded of *Ioram*, that he lived without being desired, when Gold animates all the world to Action, and (as the wise man saies) *Money answers to all.*

Againe, If *David* had designed it to serve future purposes of *Solomon*, yet to bury, or command it to be buried in his Sepulchre, and thereby to seeme to be willing to carry it with him as far as he could, must have fallen under some sinister interpretation, to the blemish of the honour of his piety.

Nor can wee Imagine that though the Poets feign *Pluto*, the Devill, to be the God of riches, and that Spirits, Fairyes and Hobgoblins doe haunt graves and Sepulchres, therefore as *Grypbons* are feigned to keepe the mountaines of Gold; So *David* hoped that the simplicity of men would be afrayd to deale with (much more to offer violence to) the monument of his treasure, for feare of fiends or Spirits that might haunt and keepe it, though he knew

Solomons

Solomons wisdom, (when he should have occasion to use it, and he must of all men be most privy and knowing thereof) could easily conjure those *Ignes fatui*, and take and enjoy those treasures to himself.

Againe, If *David* caused any treasure to be buried for *Solomons* private supplies, and which he would have kept very close and secret, then we may not imagine it to be buried in the midst of his house, but rather in some spare out-
 roome, or place, or part, and whither it might be carried and conveyed, and where buried, with the least noise, notice, discovery or suspicion; and they that doe make a description of the City of *Hierusalem*, as *Atrichonius* and others, doe place the Sepulchre of *David*, and the Kings of *Juda*, in the South-West angle, and Corner of the City, near unto the wall, and far from the Kings palace, as may be gathered out of *Nebem. 3.* & *Niceph Eccl. Histor. lib. 8.*

Nor can I imagine that the treasure was buried by *Solomon* (though *Iosephus* saies it) in *David*s Sepulchre, for *Solomon* knew as much in Religion, and could as well distinguish of godly and ungodly, and superstitious acts, as *David* (though he cannot be excused from the great errors of his life, by the seducement of Idolatrous wives and concubines, whom his affections Idolized) yet the best divines, both ancient and modern, make little doubt of his Salvation, onely the Papists (who me thinks should be the better perswaded of him, for his complements, and court-
 ing both of his Idols wives, and of his wives Idols) are of another mind, and yet (which is very strange) though they know so many waies to be saved, yet they cannot find the way to be sure of it.

Now after this short wry step out of the way, I return, and say, that besides the great uses which *Solomon* had of treasure, for the glut of himself in all worldly pleasures and delights (as he confesseth of himself in the Second Chapter of his retractions) in the flower and strength of his age, and yeares, and when his stirring blood boyled towards action, and that he heard his Glory and Wisdom cryed up for the None-such and wonder of the world,
 which

which invited continuall concourse to his Court; And lesse can I imagine that any treasure was left by *Solomon* in *Davids Monument*, for if *Solomon* were really necessitated to lay great taxes upon his people, which yet I doe not reade in scripture clearly expressed and charged upon him, otherwise than by *Ieroboams* expostulation to *Rehoboam* the Sonne of *Solomon*, in the beginning of his reign; For I passe over the tributes laid upon the *Hittites*, *Amorites*, *Perizzites*, *Hivites*, and *Iebusites*, which were not of *Israel*, 2. *Cbr.* 7. 8. and if *Solomon* had bin in such want, hee might lawfully have relieved himself, and justified his supplic, out of the great magazine of the Monument, which if amassed by *David*, it was not to bar or banish his Son from the use of it, if by *Solomon* himself, sure he might be bold with his own.

Besides also the considerations of Engagements towards the warres, and insurrections of sundry Princes against him, some in envie to his glory, others weary of the yoke of homage, service, awe, taxes and tributes to him (when his Sun was now grown low and in his west) all which found him work enough for the vent of his treasure; And because also the Scripture is silent and speakes nothing of *Davids* monument, but often after him of the Sepulchres of the Kings of *Iudab*, for these reasons I cannot subscribe to *Iosephus*, that *Hircanus* or *Herod* took any treasure out of *Davids* monument, no more than I doe believe *Iosephus* for *Solomons* magicall tricks of enchantments, & conjuration, and casting out of Decills at the Nose, by the smell of a root; Besides also that I finde confessed by *Iosephus*, lib. 12. *Ant. ca.* 13. that what he writes of the Iudgement and death of *Antiochus Epiphanes*, others held and maintained the reasons of *Polybius* therein to be of greater truth and consequence than those of *Iosephus*, against whom *Iosephus* confesseth that he would not argue, and indeed he was like to get little by the argument with a man who lived and flourished before *Iosephus*, about two hundred yeares, and within twenty yeares of the action, and is otherwise generally held, a man of grave and faithfull relation,

relation; and *Beroaldus* (a late protestant writer, and *Chronologer*, whom *Zanchius* especially approves) doth often check at *Iosephus*, and findes faults with his frequent errorrs, and sometimes Falsities, and *lib. 3. cap. 8.* he saies, *Iosepho plus aequo nostri deserunt*, wee give too-much credit to *Iosephus*, and instances in a particular, wherein he saies, *Iosephus* was *parum cautus, immo egregie mendax & impudens*; and *Calvisus* a late Learned *Chronologer*, saies of *Iosephus*, that he doth sometimes *vacillare*; and *Capellus* a later, saies of him, that he is sometimes *fabulosa & subleste fidei*, a fabulous Author, and worthy but of a meane believe; and our *Sandys* in his travailes, *lib. 3.* saies of *Iosephus*, a man not allwaies to be believed.

Againe, if *David* or *Solomon* had buried up treasure in a monument or Sepulchre (of which masse we must needs suppose Gold the chief Ingredient, and that this lay entombed in a dead sleep untill *Rehoboams* time, when *Shishag* King of *Egypt* came up against *Jerusalem*, and carried away all the Golden shields) what inforcement lay upon *Rehoboam* to recrate them with shields of brasse? who might (and that lawfully) have repaired the losse in the same metall without the least sacrilege or violation to the Manes or memory of *David* or *Solomon*, neither of which may be intended to disherit the right heires therof, & to sacrifice that to oblivion which they had gathered with so great care, and undoubtedly meant should be kept and used for the finewes and supportation of the State and Kingdome.

I read in the *1. Mach. 1. v. 24.* that about *A. M. 3782.* when *Antiochus* entred *Hierusalem*, besides the spoile of the Temple, he took also the secret treasures that he found, *'thesauros absconditos', reconditos, occultos*, as they are severally rendred by severall learned men, and in the next verse, It is said, *And when he carried all away*; by the words secret treasures found out, It shewes there was a narrow search, which surely could not be in the middle of the Kings palace, nor be meant of his grave or monument, both which were known, open, and unconcealed, but rather some more occult and obscure place; and from this expression in

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the *Macch.* of a thing done about 170 yeares before Christ, and about 230 yeares before *Josephus* flourished (who was borne 40 or 50 yeares after Christ, and may be thought to have written when he was about 40 or 50 yeares old) and which story was (at its ought to be) compiled by some of the prime Rabbines before *Josephus*, he might either (*per incuriam*, or from other reason) fall a rifling of *David's* monument, when he was to set down *Hyrchanus* his composition with *Antiochus* Eupator when he hired him (with a present out of the Temple) to raise his siege before *Jerusalem*, and depart.

It is also considerable, that neither *Josephus*, nor any other Historian, saies that *Antiochus* pillaged the Monument of *David*, and I can hardly afford *Antiochus* so charitable a censure, as that he (who knew not whether hee should ever play another game for that Rest) would ever spare any of that which came to his view, discovery or knowledge, especially riches and treasure which I may call private, and prophane, and not of the Temple, whereof we may hope he had more than ordinary reverence and veneration, for the glory, magnificence, and Majesty of the house of God, to whose power it was dedicated, and of whose power, mercies, and Judgements, hee had heard so great fame and report, which he either believed or feared, and therefore I believe he left little of secret treasures, or those in *David's* Monument (to speake the Language of *Josephus*, if any were) for *Hyrchanus* to glean out afterwards, for it is said *Antiochus* carried all away.

In *Strabo* I read of a golden bed, and a golden bathing tub, and other household-stuff of Gold found in *Cyrus* Monument in *Pasargada*, when *Alexander* rifled it, but *Curtius* tells of nothing but a rotten target, and two *Scythian* bowes, and a sword, found in it.

In *Albania* they used to bury a mans wealth with him, saies *Purchas*, *Asia. cap. 1.* So also *ca. 19.* So also in *Tartary ca. 13.* And I suppose that among the heathen people, what with the opinion of the *Elysian* fiels with some of them, what of the transmigration of souls after death, with others,

what with the staggering opinions of the immortality of the soul, with others, and with most an opinion of some work for the soul with the body after death (as in the *East Indies* they use to bury a new pair of shoes in the grave, for the deceased to travaile his long journey withall) for these fancies and phenomenes in their braine, they use to bury some of their choicest riches and delights with them, as the Grecians doe at this day their richest apparell, *lib. 1. Sands trav.* When I had begun to dig into *Dauids Sepulchre*, so many plentifull springs of matter opened and brake out upon me, as made mine invention thus to overflow in this discourse, which yet I hope shall not nauseate, as unpleasant or unprofitable to reade.

Cust. 23. *The Indians are much given to weeping, especially their women, at burials, this was in fashion among the Jews, Jer. 19: 17.*

I may answer, what Nation is there in the World, to whom this is not familiar? Is not the losse of a friend grievous? Is not the last leave of him much more? Is not the expression of sorrow, the last tribute which nature can pay in affection to the memory of the deceased? Is not that affection the more inflamed at burials by a common sympathy in sorrowes of the assembly? Are not women the most usuall ministers and attendants in sickness? And they that dresse the body to the grave? And are thereby most frequent at burials? Are teares any thing else than a naturall exhalation, and ebullition (of affection grieved) from compression of the heart, and that chiefly in the tender constitution of women, who receive a quicker impression of passion, and retaine it longer through debility of repercussion? So that of that Parallele, I may say with our Saviour, *What went you out to see, a reede shaken with the wind?*

Cust. 24. *Balsamum was peculiar to the Jewish Country, and thought to be lost long agoe saith Pliny, and is now found againe in America.*

It is true that *Balsamum* was a peculiar native of *Judea*, and

and especially Jericho, and Josephus saies the plants thereof were first sent to Solomon by the Queene of Saba, which is in Arabia Felix, on the East side of the Red Sea (as Ethiopia is on the West): and extendeth to the South Sea all along by the entrance into the Red Sea. It was after transplanted out of Judæa to Memphis, now Caire in Egypt, by Cleopatra, to whom Herod the great sent it when he sided with Marke Antony against Augustus.

It is now found in New-Spain, and at Tolu in Cartagena, both in America, and of more Southerly, and severall latitudes differing from Judæa.

Trogus lib. 36. saies of Balsamum (in Judæa) in eis tantum regionibus gignitur. Pliny saies, lib. 12. ca. 25. Balsamum uni Judææ concessum, and lib. 16. cap. 32. fastidit alibi nasci, Balsam grows onely in Judæa, and likes no place else; but wee see that confuted, though Pliny knew not what became of it, and thought it could not be found out of Judæa, but sure the Balsam trees of America come of no Iewish parents, and if they did, it were but a wooden help to the argument.

Their Princes, or Governours, called Sachims or Sagamos, ^{Cust. 25.} are no other than Heads of Families, as Numbers 7. 2.

The Sachims or Sagamos here mentioned, are the same with the Paraquousii in Florida, the Weroances in Virginia, the Casiqui in Brasile, Peru, Cuba, Spaniola (other parts of America) and are all their Kings, and Rulers, and the same in native signification with reges, principes or duces, Kings, Princes or Governours, and not chiefe of families, as Valois, Bourbon, Plantagenet, Ormond, Tewmond, Oneale, &c. not that I deny they may have right of Inheritance and succession in ^{Cust. 26.} the governments, from the family of which they are.

The Indians have Posts and Messengers that were swift of foot, so were among the Jewes, 2. Sam. 18. 24. 26. 27.

So have the French, English, Irish, and all others, and so had the antients their foot-Posts, and their veredarii, or Pegasarii, their horse-Posts; In America they must have foot-

Posts, for they had no horses, and the people there must needs bee of great speed, beeing alwaies almost naked, and so void of the cumber and load of cloathes, and continually practised in the exercises of hunting, fishing, and fighting.

Now I have passed over the first part or branch of the *Second Conjecture*, from the list of Common and prophane Customes, and am come to the Second branch or part of the *Second Conjecture*, concerning

Sacred Rights and Customes.

S. Cust.

1.

Circumcision *primas tenet*, is the leader of that list, which *Acosta lib. 1. cap. 23. de novo orbe*, expressly denies to be in use among the Americans, who have, as he saith, *Preputia Integra*, the foreskin on, and whole, and *Emmanuel de Morcas* (who labours all he can to apparell the Americans in the Jewish cut and customs) yet he saies they would never be drawn to weare Circumcision.

I deny not but *P. Martyr* and others, make mention of Circumcision used in some places, but not generally, and so not nationall (as the Authors words *cap. 4. pag. 9.* and which I chiefly oppose) Nay *Io. de Læti. Ind. occ. lib. 4. cap. 15. pag. 218.* saies of the Americans in *Florida, nullus morbus eis familiarior quam lues venerea*, no disease so common among them as the French Pox, and *lib. de or. gent. pag. 145.* saies of the Americans, *He gentes proclives, &c.* are all very lecherous, and almost all troubled with the French Pox, which frets and eates off the foreskin (a secret the Author touched tenderly) and *Benzo lib. 1. ca. 18* saies, *In partibus & viridibus cenobiarum, &c.* they plant great store of *Guyacum* all about their Cloysters and religious houses, because of men and women, because they are so much infected with the Pox, which is *vernacula & endemialis* to the Americans, as *Renodius in his Sassafras*. And *Sandys trav. lib. 4.* reports that certaine Merchants having contracted to serve the French army at the siege of *Naples*, with a quantity of Tunny fish, and not able to performe it, but hearing of a late Battle in *Barbary* went thither and supplied the quanti-

ty with mans flesh so dress, which proved so over high feeding, that their bodies brake out into foul ulcers, and thence is called the Neopolitan disease, and *Sandys* conceives that Man-flesh eating breeds it the more among the Americans.

As for the Authors great *Hugo Grotius* whom *Samuel Marefius* alwaies *Magnus ille vir*, and might be called Huges, Great, both for his name and learning, and whom *Io. de Laët* calleth alwaies *Clarissimus vir*, yet *aliquando--magnus dormitat Homerus*, both *Marefius* and *Io. de Laët* doe prove he may be sometime foild and found defective both in judgement and integrity.

I know that Circumcision might be derived from *Abraham* to the Arabians, and from them to the Ethiopians and Egyptians, and *Herod. lib. 2.* saies, the Phenicians learned of the Egyptians to Circumcise, but some write that the Egyptian priests onely were circumcised, and that none were admitted to the learning of the Egyptians unlesse they were circumcised, and some report that *Pythagorus* circumcised himself that he might be their scholar, and at this day Circumcision is used among the Turks, *Mengrelians*, *Fez*, *Guiney*, the *Pbilipinaes*, *Benin*, *Zocotora*, and the want of this absolute generall and constant character of propriety to the Americans, whom the Author labours to deduce from the Jewes to whom Circumcision was singularly fixt

Nec recutitorum fugis inguina Iudeorum. Mart.

weighs down 1000 other petit, and inconsiderable concurrent testimonies; and where they are circumcised, saies *Linschot* they were taught by their priests from the Devills mouth.

The Indians worship that God who they say created the *Sa. Cust. Sun*, and the *Moon*, and all invisible things, who gives 2. also all that is Good.

In *nova Francia* they neither know God, nor acknowledge any Divine power under the name of Religion, but tell some sleight fables of the Creator of all. *Io. de Laët Ind. occid. lib. 2. cap. 12. pag. 47.*

The *Souriquois* in New France have no worship of God, or forme of religion, pag. 53.

The

The *Atigonantes* in new France have no Law, Government, or Religion, and worship the Devill. pag. 50.

They of *Terra nova* have no Religion or Government, and are rather beasts than men. pa. 34.

Richerius (who went out of France with one *Nich. Durantius* a Knight of *Malta* surnamed *Villagognon*, in his epistle pag. 264. of *Calvins* Epistles) speaks of the Americans, where he conversed, and saies, *bonum a malo non fecerunt*, &c. they know no difference betwixt Good and evill, and such things as other heathen by the light of nature call vitious, or not fit to be done, they account lawfull; they little differ from beasts, nor doe they know there is a God.

In *nova Belgia* no sence of Religion, nor worship of God, pag. 75.

In *Virginia* their onely Religion is to worship every thing they are afraid of. pag. 82. They superstitiously worship many Gods. pag. 72. They have little knowledg of one God. pa. 92.

In *Caiana* (which is in *Guiana*) they have no religion, but worship the Sun and the Moon. pag. 621. So also in *Florida*. 218. So in the *Cannares* in *Peru*. pag. 414. So also the *Perfians* and *Massagetes*.

In *Peru* every one worshiped what he list, plants, woods, rivers, wild beasts, what he loved or feared most, afterward they worshiped the Sun, and built temples, and had priests and sacrifices. pag. 398. 399. So also *Benzo*.

In *Mexico* they had 2000 Gods, as *Gomara* saies, and *Purches Amer.* 2.

The *Brasilians* acknowledge no God, true nor false. *Iar.* pag. 302. So also *P. Maffei* *lib. 2. cap. 46.* and so also *Io. de Laët Ind. occid.* pag. 543

And now although the Author saies the *Indians*, And as if he would carry all *America* before him with a word, yet I hope I have gotten the greatest part of *America* on my side, as *Mexico*, *Peru*, and *Brasile*. I plead not to circumscribe the pleasure of God who sheds the raies of his light where hee list.

They knew of that Flood which drowned all the world, and *S4. Cust.*
 that it was sent for the Sin of man, especially for un- 3.
 lawfull lust, and that there shall never be such a deluge
 againe.

In Peru, saies *Acosta, lib. 1. Nov. orb. cap. 25.* they talke
 much of the Flood, but whether Noab's or some other is not
 cleare, *Nonnulla de Noe & diluvio à patribus, &c. saies Iarricus*
of the Brasilians, pag. 302. and *P. Maffius lib. 2. cap. 46.*
 So also *Benzo*, but all their discourse of the Flood is so full
 of fabies, as it is liker a dreame than any thing else, saies
De Laët de orig. g. pag. 115. yet I am willing enough to
 listen to their traditions (*ex traduce* from their fathers)
 and will gaine by the bargain, insinuating that they were
 originalls from the Plantation by some of *Sems* posterity
 out of the Ark, as I have before shewed; and so they derive
 the same of the Flood.

It is affirmed by them, that fire shall come down and burne *Ja. Cust.*
 all. 4.

Iosephus lib. 1. cap. 3. of Antiq. saies that *Adam* under-
 standing by a propheticall spirit that the world should
 be drowned, and after burnt, caused two great and high
 pillars to be erected, the one of Stone, the other of Brick, and
 upon each of them caused to be engraven the arts & sciences
 then found out, and discovered, to the end that the stone
 Pillar might preserve from water, and the brick pillar
 from fire.

Againe it is agreed by all the antient fathers, that *Pytha-*
goras and *Plato* travailed into *Egypt*, there to learne *Anti-*
quities, and *Plato* (in his *Timeus*) brings in an *Egyptian*
Priest (who in his discourse with *Solon* of the world, men-
 tioning what novices in knowlege and learning the *Grec-*
ians were) tells them that all the world shall be dissolved
 by fire (which is the opinion of all the *Platonicks*) So
Nunenius the *Pythagorean*, So *Ovid Metam. 1.*

Esse quoque id fatis reminiscitur affore tempus
Quo mare, quo cælum, correptaque regio cæli

H

Ardeat

Ardca, & mundi moles operosa laboret.

And hee remembers that the day must come,
That shall Seas, Earth, and Aire to cinders doome,
And all the world shall burn, and sorely be
In travaile of its great Catastrophe. A

iones terrarum quos

to corth tempore

o ist. Cic.

aug.

And *Lucan* saies, *Communis mundo superest rogu*—
and Seneca ad Martiam, *Fatum ignibus vastis torrebit*,
incendetque mortalia, & *omnis materia uno igne conflagra-*
bit, all the world shall make but one pile, in which all mor-
tality shall burne, and one fire consume all; And the Sybills
speak as much, as they are cited by *Lactantius*, and *Augustine*.
So wee see the generall conflagration of all by fire might
easily be conveyed by *Sems* off-spring, and traduction from
Adam.

Sa. Cust. They believe the immortality of the soul, and joy or torment
5. after death, they which doe no harme shall into the first,
they which kill, lie, or steale, into the last.

So *Champlaine* saies of the people of *New-France*, *Jo. de*
Laët Ind. occid. pag. 48. and of *Virginia pag. 93.* So those of
Caiana in Guiana pa. 642. and in *Peru pa. 398. 399.* So in *Brasile*
343. But *Nic. Duran. An. 1636. pag. 149.* saies, of the people of
Taioba, De altera vita nulla apud eos mentio, & *obstupescunt quum*
de mortuorum resurrectione dicentem audiunt, they never talk
of another life, and stand amazed to heare any discourse of
the resurrection of the dead, and believe nothing of joy or
torment after death; and so saies *P. Maffei* *lib. 2. cap. 46.*
of the *Brasilians*, and so *Iarricus*, and of all matters of *Re-*
ligion, and the knowledge of God, all the Americans both
South and North of *Panama*, have onely a sleight touch and
tast, being all Idolaters, as *Io. de La. de orig. g. pa. 159.* living
rather like beasts than men, as *Acosta* in sundry places,
and as *Richerius* in *Calvins* epistles *pag. 264.* as aforesaid.

Sa. Cust. The Americans have in some parts an exact forme of King,
6. Priest and Propbet, as was in Canaan.

For this *William Key* is onely cited, as at other times often,
as the *Clavis* or key to unlock the mysteries of the Ame-
ricans,

Americans no Jews.

ricans, and to regulate the inequalities of the Parallels.

What is used in some parts of *America*, must not be said to be the use of *America*, no more than the custome of *Gavelkind* in *Kent* may be said to be the custome of all *England*. I doe believe some parts have Kings, and some or most of them Priests, but I doe not believe that their Kings were Priests, no more than that the *Bramenes* or Priests in the *East-Indies* were their Kings.

Wee reade in *Plutarch* that *Numa* the second King of the Romans was also at the same time the first *Pontifex Maximus*, and wrote twelve books of the office of Priests, and after it became a fashion of the Roman Emperours (by Imitation from *Augustus*) to have the chiefe authority over all the service of the Gods, and to be called *Pontifices Maximi*, high Priests, as the Royalty in *Lacedemonia* had predominancy both in War and Sacrifices, as *Aristot. Pol. 5 cap. 10.*

Rex Anius, rex idem hominum Phœbiq; Sacerdos. Virg. Æn. 3.

Anius was both a King and *Phœbus* Priest.

Περὶ Ἀργυροῦ ὄνδ' ἔστι βασιλεὺς καὶ ἱερεὺς ἄρα, Plato in *Pol.* none was permitted among the Egyptians to raigne, that was not Priest; the Greeks also had their Kings, who were also their Priests, the office of the King was *primum ut sacrorum & sacrificiorum principatum haberet*, *Dion. Halicar. lib. 2. ὁ βασιλεὺς καὶ ἱερεὺς ὅρις Plut. de Is. & Osyr.* and as we may reade more at large in *Cic. de Divinat. lib. 1.* and the Caliphs of the Saracens were both Kings and Priests, as *Paul. Æmil. Histor. Gall. lib. 4. 5.* But in *America* their Priests are their wizzards or witches, as *Whiteacre* tells in *Purchas cap. 6. of Amer.* as in *Virginia, Florida, Nova Francia*, and among the *Souriquosians*, and *Attigonantes*, in *Mexico, Peru, Brasile*, as *P. Maffei, Iarricus, de Laët, Purchas, &c.* and their prophets are no other than witches consulting with the Devill for weather or war, or things lost or stolen, as *Musorum, & Collymarum incolæ colloquiis demoniorum familiariter utebantur*, those Inhabitants doe familiarly converse with evill Spirits. *Ind. occi. pa. 381.* and of this we may reade plentifully in *Purchas* his *America*.

Sa. Cust.
7.

Priests are in some things among them (as with the Hebrewes) Physicians, and not habited as other men, &c.

In Florida their Physicians (as among other savage people) are Magitians and Priests, as *Purch. Amer. ca. 7.* and *Benzo lib. 1. ca. 26. Iidem sunt & medici & sacerdotes*, their Physicians and Priests are all one, and their Priests being wizzards, and having conference with the Devill, are their best doctors.

And for Habite or apparrell of Priests, as there is a naturall awe and reverence of a deity, or supream power that guides and governes all: So those persons that professe and instruct in the knowledge, feare, and mysteries of that power, and are thought to converse more familiarly with God or that divine power, in thoughts, studies, and integrity of life, they are had in extraordinary esteeme and veneration, and from thence are by a like naturall policy, reason, and reverence, distinguished in habite and apparrell from other sorts, ranks and professions of men, and is every where a received custome.

Sa. Cust.
8.

Their Temples are built foure square, and sumptuous, as were those of the Jewes, Ez. 40. 47.

There is no doubt but their temples were built of a figure and form easiest for apprehension and workmanship, and strongest for duration and continuance, and such is the square figure; as the Cube denotes firmnesse and stability; And for sumptuousnesse, wee know that honour, feare, and reverence, invite cost, and there is usually more of the hand where there is lesse of the heart, and a believe in *opere operato* is an easie religion; But God is a spirit, &c.

Sa. Cust.
9.

Their Priests have their chambers in the Temple, as the manner was in Israel. 1. K. 6. 7.

It may be conceived that at the laying of the foundation of a Temple the places for the lodgings of the Priests and daily ministers thereunto were also contrived, and set out, &

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the whole fabrique of the Temple, and lodgings & chambers for Priests and officers were erected together; for the services to be performed in the Temple, required necessarily the cohabitation of all the ministers that officiated thereunto, as in our Cathedralls the Bishops, Deanes, and Prebends, and other functions and offices have their lodgings near the Church, which being considered from the grounds of best reason and discretion, needs no illustration.

They had places therein which none might enter but their Priests. Heb. 9. 6, 7. Sa. Cust. 10.

This is a necessary consequent of the last, especially among Idolaters and barbarous people, where the Devill hath taught the Priests how to cheate and abuse the people with variety of Iugling tricks and impostures, by answers and seeming miracles, secretly, closely, and cunningly contrived, as the false door to the vault under the table in the Temple of *Bell*, and a painted tongue of Iron in the mouth of an Image among the Papiests, and upon a demand to the Image, a Priest spake through the head by the mouth of it, while a load-stone applied cunningly behind, gave the tongue a motion as if it had spoken, and many more such impostures of the Papiests might be set forth and declared.

In their worship of Viracocchie, &c. they open their hands and make a kissing sound, as Iob. 31. v. 27. Sa. Cust. 11.

This *Viracocchie* is the Great God of *Peru*, of whom wee may reade at large in *Acosta* and others.

In the text quoted wee finde no mention of any sound made of the kissing of the hand, no more than in kissing of it wee use to doe, which would be accounted a rudeness and ill manners to use in *England* any such *popysmata*, or (as *Zenophon de re equestri* saies, *excitare clomo equos*) any such popping or smacking. Besides wee see all that chapter of *Iob* is full of Rhetoricall and Allegoricall divinity, *per manum opera, per os locutio, so manum ad os porrigere, est voci sue in opere concordare*, saies *Gregory*, action is meant by the

hand, speech by the mouth: So to reach the hand to the mouth is to doe as a man speaks.

Sa. Cust.

12, 13,

14.

They had almost continuall fire before their Idols, and tooke care lest the fire should die, they call that the divine Earth, as in Levit. 6. 9.

The Heathen had their Vestall fire preserved by Virgins; at the destruction of Troy they brought the use of it to Rome, and there also Numa instituted it, and had Priests belonging to it, *Vestales virgines ignem foci publici sempiternum custodiant.* Tully de leg. 3. and there was a necessity of the continuance of that fire, because of the continuall sacrifices.

But I demand whether the Americans kindle, preserve, and rekindle their fire as the Grecians and Romans did, who (if it hapned to goe out) they kindled it againe by the Sun-beames, reverberated from a concave vessell, upon some dry and combustible matter, in imitation of the first fire that came down from Heaven upon the Altar, Levit. 9. 24. and continued there about 1000 yeares, of which fire the report might come from the Iewes to the Egyptians, from them to the Grecians.

Sa. Cust.

15, 16.

In their necessities they alwaies sacrificed and burned incense, and then grew hopefull and confident, &c. they burnt incense, had their censers, and Cake-oblations. Ier. 7. 18.

If necessity were the onely cause of their sacrifices, this seemes to quench their former fire, and if those sacrifices where the cause of their confidence, that were but brutish, so beasts and birds crave meate when they are hungry, and so man praies when he is in trouble, as David saies, when he slew them they sought him, and having sacrificed, as the Papists when their beades are over, then (like boyes that have said their lesson) they goe and play, as one saies truly of the Roman sacrifices, *Ubi quod diis tributum erat conflagrasset ad epulas ipsi & convivium convertebantur*, when they have burnt up their oblations, and the Americans fumed up their most excellent incense of fragrant Gummes as *Anime*, (opal, &c.) then they fall to frolique and feasting among themselves.

The

The first fruits of their Corne, &c. they offered, and what they got by hunting and fishing. *Sa. Cust.* 17.

The Tartars and Cathaians offer to their Idolls the first fruits of their milke, and the first morcells of their meat, and the first draught of their drink at meales. So Purchas. The ancient Romans *non gustabant vina aut novas fruges priusquam sacerdotes primitias libassent*, saies *Plin. lib. 18. cap. 2.* the ancient Romans tasted no wine or new fruits before the Priest had sacrificed of the first in oblation; but the Author doth not prove any custome, or command to the Israelites to offer the first fruits of Hunting or fishing.

In Mexico and other places they immolate the bodies of men, and (as the Jewes of old did eate of their beasts sacrificed) they feede on mans-flesh so offered. *Sa. Cust.* 18.

I expected that the Author would have attempted to prove that the Jewes sacrificed the bodies of men, but failing he makes but a crooked parallele.

It is confessed that in the Islands of the Gulphe of Honduras, in *Cozumel* and *Jucatan*, and in some parts of the province of Mexico, they offer their Sonnes and Daughters in sacrifice to Devills, and I hope the Author, (if happily (after the common reading) he supposes that the King of Moab sacrificed his eldest Sonne upon the wall, which the marginall note, and some learned Authors think to have bin the King of Edoms Son, taken by a falley or ambush, but *David* seemes to crosse that againe, saying, they (that is the own parents) offered their (that is their own Sonns and Daughters unto Devills) in the recesses of thoughts and bottom of best reason, It cannot be otherwise, for no sacrifice can be so pleasing to the Devill (who was their God) as that wherewith the true God is most displeased, and as the killing of a man (who is the image of God, and made for Gods glory, and the benefit of society) is an offence which even nature abhorres, and of high provocation to God, much more for a parent to kill the own child, which God hath given him for a blessing, and not onely by that unnaturall act to destroy that which should

should be dear to it, but in scorn and defiance to God, to bestow his favour upon the Devill his greatest enemy, in a most transcendent obedience of Impiety, must needs be most welcome & acceptable to the Devill) and I hope I say the Author believes no such custome among the Jewes or Israelites.

Homer in the 22th of his Ilyads, represents Achilles killing twelve young men of the Trojans, and sacrificing them at the funerall of his friend Patroclus. So after Polyxena was offered to pacifie Achilles Ghost; So there were men slaine offred to Diana Taurica, as Lucan. 1.

Et Tauro Scythice non missior ara Dianæ.

Wee reade that the Carthaginians sacrificed their Sonnes and Daughters to Saturne, and Diodor. lib. 20. Antiq. saies, that when Carthage was distressed with a siege, the Priest told them that unhappinesse was fallen upon them because they offred up children which they bought for the sacrifice, and not their own, whereupon they forthwith slew, and sacrificed to Saturne 200 of the principall youths of the City; and Polyb. saies, that afterward Gelon (King of Syracuse) upon Articles of Peace which he made with the Carthaginians, one was that they should never after offer their children to Saturne. And Plautus in his *Ampbitrus* calls Mercurie (his counterfeit servant) Saturnes sacrifice, saying to him *Tun' me mactes carnifex nisi formam hodie dii meam perdet faxo ut bubulis copiis onustus sis Saturno hostia;* and Plutar, de *superst.* saies, the Galati and Scythians spare their own, and buy other children, and fat them up (as wee doe chickens) for sacrifice. So Aug. lib. 7. cap. 19. de Civ. Dei. out of Cæsars Comment. lib. 6. saies, that the Gaules sacrificed their young men to Saturne; and there is no doubt but the Barbarous and Idolatrous Americans, (without the attractive of president, and imitation) have matter enough in the corrupt masse of their own nature to be seduced by the grand Impostor to perpetrate so horrid impieties.

Sa. Cust.

19.

In all Peru they had but one Temple, and that was most sumptuous, besides foure other places for Devotion, as the Jewes had their Synagogues besides their glorious temple.

The

The old land of *Canaan* had but one Temple, and that was at *Jerusalem*, almost in the midst of the Land, and a Temple in *Peru*, the midst of *America*, seemes to resemble *America* to *Canaan*; but the Author does not say that the Temple of *Peru* served for all *America*; Again, as the old Land of *Canaan* had the two Golden Idols of the Calves, the one at *Dan*, the other at *Beersheba* (the two extremities and outmost bounds of *Canaan*) for the whole Land to come to worship; So in *America* from *Davis* streight on the North, to that of *Magellane* on the South, there was nothing but Idolatry through the whole length of that great continent and part of the world; but from *Dan* to *Beersheba* was under one power and Jurisdiction, and from *Davis* streight to that of *Magellane* under many.

For sumptuousnesse, besides naturall arguments of honour and reverence to supposed deities, wee may adde, that they are not like to spare for any cost to please the Devill, who will not spare to murder their own children to content him.

The Idols of America were mitred in a manner as Aarons was.

Sa. Casto
20.

Aarons miter was onely an Hat or Cap of linnen somewhat full like a *Turks* Turband or Tulliband, and sat close to the head like a Cap of State or Maintenance, with a bordure a little above the brow, wrought with crown work in points or diamonds, some of the bordure left so long behind as might be there tied on a knot at the nape of the neck, as the Tassell or ends of a *Cypresse* hatband, to keep the Miter fast on.

Et tunice manicas & habent redimicula mitræ. virg. Æn. 9.

Their coates have sleeves, and their miters laces, fillets, or strings, so also had the high Priest among the *Israelites*, long and wide sleeves to his stole, or long coate, which came down to his ancles; but to say they had it in a manner as *Aarons* was, is such an *Individuum vagum*, as the Reader can make small matter of it; and I doe not see but a minister (with a linnen cap and a lace turned up (may
I come

come as neare *Aarons* miter, onely the Author is ready to collect every the least shadow of Inducement that may flatter him towards his own opinion; but I demand where are the rest of *Aarons* ornaments in use among the American Priests? though I must allow that all the world over, every severall function & trade have their severall habit & accoutrements proper and peculiar to them, and common reason may instruct severall people and nations the invention and use of the same things proper to the same offices and occasions.

Sa. Cust.

A yeare of Iubile they did observe, as Israel did.

21.

I demand how the Americans observed it, what enlargement and liberty of servants? what ceasing from plowing and sowing? what profit of self-sowne crops? what redemption and return to possessions, &c. and the like according to the Leviticall Law? The Iewes had it every 50th yeare; *Purchas* out of *Gomara* speakes of some parts of *America*, that though they seeme to have some such *pingue otium* (as scholars call a full playing day) yet it is with them but every fourth yeare; and this *hoc aliquid nihil est*, It cannot derive from the Iewes Iubile, & to fall from 50 to every fourth.

Sa. Cust.

22.

Lerius tells a story much like that of Bell and the Dragon.

I believe he tells it, and may tell many more such Apocryphalls, which yet may be true of such ignorant and blind Idolaters; but shall every fable of the Americans, holding analogy with some tales of the *Talmud*, be an evidence to convince the Americans to be of the race of the Iewes? so shall wee all at last be of one *Petigre*; besides, to tell a tale like another, is out of the rank and classis of Rites and Customes.

Sa. Cust.

23.

In their Idol-services they dance and sing; almost as Miriam, Exod. 15. 20.

These gestures and behaviours onely to expresse how they desire to make their Gods believe they rejoice in their service, and further joy in their hopes of a blessing upon themselves, and their affaires.

In

In the place quoted it is said, Miriam the Prophetesse, which shewes that what shee did in acclamation and joy of that miraculous victory, and deliverance of the Israelites from Pbaraoh, she did it by a propheticall motion, as David danced before the Ark, not *ad peulantiā carnis*, but *ju-cunditatem spiritus*, not to tickle the flesh, but to ravish the spirit with pleasure and delights to Godward.

They have hopes of their bodies resurrection, and for that cause are carefull to bury their dead. Sa. Cust. 24.

Of this I have partly spoken in *Sac. Cust.* 5. And doe add, that it had bin better they could have bin proved to live well and civilly, otherwise I may say that some of them believe no Resurrection, others know nothing of a resurrection, and none of them truly and rightly, and as they ought to believe; and without such believe, I believe little of their hopes from their buriall of the dead, which I value at little more rate than a meere common care of preservation from infection by a putrified and corrupt aire arising from the stench of dead and diseased bodies.

The Indians make account the world shall end, but not before a great drought, &c. and therefore they yell and cry at the sad and bideous sight of Eclipses. Sa. Cust. 25.

In some part the Americans talke of an end of the world, in others nothing at all, And that it shall not end till after a great drought, I have onely once read a *far* glimmering and obscure words, and rather taught them by the Spaniards since their conquest.

The yelling and crying shewes they rather feare than hope for a Resurrection, and truly I think so of them, for

—*Deus est animus*— as the heathen Poet said, every one hath a God within himself (the Conscience) which *Tertullian* calls *Præjudicium Iudicii*, another *Pædagogium anime*, another *naturale Iudicatorium*, another the Natures *Consistory*, another Gods deputy, another Antidated day of Iudgement, another a *Domestique doomsday* which with *Juvenall*

and makes that. — *lacrimæ sudant præcordia culpa* every one is able to read the hand writing upon the wall against himself, which makes his knees (as *Belsazzar*) smite one against another.

The third Conjecture is from languages, words and speech.

Acosta in his proeme to his book *de procurandâ Indiarum salute*, saies of the Americans, *Innumerales sunt barbarorum gentes ut cælo, loco, situ, habitu, ita ingenio, moribus, institutis latissimè dissidentes*, the barbarous people of *America* are innumerable, and as in aire, situation and habit, so in disposition, manners, and customes they differ exceedingly, and *lib. 5. cap. 2. ferunt, &c.* they say that at the Confusion of tongues there were 72 languages; but the Americans have 700 and more, so as scarce any champion or plaine country a little broader than ordinary, but hath a severall language, and of the *Tapuians* (in the province of *Brafile*) there are 76 Nations, and almost every one of them hath a severall Language. *Io. De Laët Ind. occid. pag. 548.* Again, *quot populi, tot linguæ. Io. de Laët de orig. pa. 55.* and *suum cuiq, præfectura Idioma. pag. 92.* and *Richterius* in *Calvins* epistles saies, *maxime impedit Idiomatum diversitas*, the diversity of their language is a maine hindrance to us, and because I perceive the Author a little willing to nibble at words, and to put them upon the rack (to confesse to his desire) I say with *de Laët de orig. Gent. pag. 24. Si cui placeat otio suo abuti*, If a man have a minde to trifle away time, he may now and then hit upon some words among them that may agree in sound and sence with some of ours in *Europe*; as the Priest, chief or leader of every company among the *Samoeds* was called *Papa*. *Purchas. Asia ca. 17.* and in the *Brazilian* tongue betwixt the River of *Amazons* and *Orenoque* *Papa* is a father. *de orig. gent. pag. 182.* and in *New-Spaine* the chief Priest was called *Papa*, as *Purchas de America cap. 2.*

In the province of *Cusco* they call their Sisters *Nanna*, which among the English is the most common name for women, and so we are like to be of kindred to the Americans,

mericans, but as *Io. de Laët. de orig. gent. pag. 35. Si literas mutare*, if wee fall a changing of letters, transposing of Syllables, adding and subtracting, wee may easily wrest some of them to our phancy as wee list.

And *Io. de Laët* his observations out of *Sagardus* prove them all to be various, diverse, and differing from one another in the severall parts of *America*, and in none of them any affinity at all with the, nay they have not so much as any trace or glimpse of Letters or writing (as the Hebrews had in perfect method) and all their languages being no other then medleys and confusions from their originall after the Flood.

The fourth Conjecture is the Anthropophagie or man-devouring of the Americans.

I suppose it improper to make that an attribute or custome of the Iewes, which was onely an act of Exigence, and necessity of famine for want of food, as at the siege of *Samaria*, 2. K. v. 25. 29. and when *Titus* lay before *Hierusalem*; but the barbarous custome of the Americans is a nationall helluonisme innatured by a fierce malice and fewde, whetted and edged on with (the sweetest sawce to an angry stomach) Revenge, and so becomes an habituall practise and delight in eating of mans flesh as *Acosta* saith, *humanis carnibus pro sumnis deliciis vescuntur, & Iarricus* saies, *optatissima Brasiliis epula sunt carnes humanae*, Mans flesh is their daintiest dish, for they fat up young captives as wee doe capons for the palate, and in *Scythia* and other northern parts both of *Asia* and *Europe*, as also in the Islands *Sumatra*, *Bornea*, and most of the *East Indian* Islands, and in the Southern part of *Afrique*, the people are Man-eaters, *Hierome* in his second book against *Jovinian* saies, that when he was a young man and in *France*, he saw Scots (a people of *Britany*, without indigitation, I should have thought he meant the Scythians or Scythians) eate mans-flesh, and that the *Maffages* and *Derbices*, when their parents and kindred grow old, they cut their throates and eate, as better than suffer the wormes to eate them And

Carnibus humanis vesci licet — saies *Juveal*.

The

62
Conject.
5.

Americans no Jews.

The people that have not yet recieved the Gospel, are Jewes.

It is a received opinion, and truth taught and evidenced by the scriptures, and confirmed or subscribed unto by the Fathers, that before the day of Judgement the Gospell of Iesus Christ shall be preached and published all the world over, and that the Jewes shall be called and converted.

This word Calling or Conversion, must not carry the sense of a positive saving faith to all, that is, that generally all the Jewes shall be converted and saved, but onely a clear convincing manifestation of the errour of their expected Messias, and other superstitious and detestable opinions, and an enlightning and instruction in the mystery of Christ his Incarnation, life, passion, death, resurrection, ascension and comming to Iudgement, and that the use and application thereof by faith to salvation is not (in the secret counsell of Gods Decree) bestowed generally upon all, but onely upon the elect *Arminians* or Jewes, otherwise the Jewes who (considered in their Nation) deserved the worse, should have a privilege of favour above all the world beside; for the knowledge of Christ in the Gospel is sufficient, but not efficient to the salvation of all.

Againe, to have it granted, that the people who have not yet received the Gospel, are Jewes, were a cunning *petitio principii*, making the *medium* of the Syllogisme. But they Americans are the people which have not yet received the Gospel; Ergo the Americans are the Jewes.

But let *Brerewoods* enquiries cap. 12. be well read, consulted, and weighed, where he makes a computation of Idolaters all the known world over, and wee shall finde vast parts thereof, and many whole Nations entirely and pure Idolaters, and such as never yet received the Gospel.

Besides those of the great and unknown region of *Beach*, and the South Continent beyond the Cape of Good Hope, and streights of *Magellane*, which he (most learnedly and Philosophically in his 14 Chapter) collects to be as large as all *Europe*, *Asia* and *Afrique*, and all which is probably (if peopled) Inhabited with Idolaters, yet of such peopling I should much doubt and hæsitate, if I thought any
of

of the Iewes were there, because the discoveries, plantations, and gospelling of those people, is a work of longer requisite time (not that I offer to circumscribe the power of God) than may be effected before the end of the world, wherein (If I adhere to *Napiers* modest, grave, solid, and deep propositions and considerations upon the Revelations) I hope my sober embracement shall be no just reproach unto me.

Again, the manner how the Iewes shall be enlightned, instructed, called, and converted, is further to be considered, for we are not to conceive that at the neare approach of the end of the world, all the Iewes *collectivè* from their severall disperfions and separations, all the world over, shall be amassed together into one body of people, or place, and so united *semel* and *simul*, but that (though they be like *Cain* for killing their elder brother, made vagabonds all the world over) *sparfim* and *disjunctivè* they shall be enlightned and converted as aforesaid, in every one of those parts and corners of the earth where they dwell and inhabit, in distinct degrees, series, and succession of time, and some centuries of years before the end of the world; for as *Acosta de Proc. Ind. Sal. lib. 1. cap. 2.* *Familiares est prophetis oraculis ut tempora etiam sejunctissima uno velut aspectu subjiciuntur oculis, deque ijs universis pronuntient quæ per partes implenda sunt.* It is familiar in propheticall speeches to set before us at once the occurrences of things far distant from one another; and to speake of things generally and in grosse, which are to be accomplished in parts, and by retails.

The sixth Conjecture is from the Calamities of the West-Indians, and the analogy and proportion thereof menaced to the Jews. 6.

It cannot be denied (to passe by all other arguments or quotations) but that the guilt of the crucifying of our Saviour, hath entayled upon the Jews an ocean of miseries and infelicities ever since, and rendred them despicable to all men, and made them drink the dregs of the bitterest cup of all manner of cruelties, and that in sundry parts of the world,

world, yet all this is no evidence that because the Americans have suffered so much, by and under the Spaniards, therefore they are the race of the Iewes, we know the Spaniard is his craftmaster in Cruelty, he cut off by the hand of the *D. of Alva* in 6 yeares 18 000 by the hangman, besides other murders and massacres, and the Netherlands cost him 100 millions of money, and the lives of 400000 Christians, *Raleighs Preface*. But the Spaniard having discovered and tasted of the wealth of *America*, and finding that without a total subjugation of them, and utter destruction of the Natives (who were as impatient to be overmastered and enslaved to forraine usurpation) they could not assure themselves of those Riches, and Wealth of *America*, which to hold and enjoy,

Per fas atque nefas, infernum Acheronta movebunt,

They'll venture soules and bodies, all they have,

What they have got that they may keep and save,
And being still whetted and sharpened on with Gold-hunger, their sword devoured many Myriades of the Americans, by sundry unheard-of and unparelled murders and massacres, as wee may read at large in *Barth. de Lar. Casas* and others, It may be the Spaniard perceiving some few apish imitations of the Iewish customes among the Americans taught them by the Devill, the Spaniard, by the same *Satans* suggestions taught them also to derive themselves from the Iewes, that the Spaniard might have the better warrant to execute all cruelties in accomplishment of the curse upon them.

But (to speak yet more close and home) If the Americans come of the 10 Tribes carried away by *Salmanasser* (which answers to the aime of the Author) and we grant them once settled in *America*, the Author shall be much pleased by any History to ship them back againe to be engaged in the crucifying of Christ, and after to retransport them into *America*; and if the crucifying of our Saviour entailed the great curse, It must bee intended most probably towards them, and their posterity that were actors and engaged therein; and now there is work for the Author

to prove that the Iewes often passed and repassed betwixt *Iudea* and *America*, otherwise the Americans though deri ved from *Salmanassers* Israelites, yet are not so nearly concerned in the cause and Curse.

I come now to obserue upon the Conjectures, and from all the Customes both Common and Sacred *divisim* and *junctim* as followeth.

Whosoever reads the stories of the West Indians or (our abbreviator of them) industrious *Purchas*, shall finde most of all the commonly called rights or customes (peculiarly assigned by this treatise to the Americans) to be in use among other Nations, wherein besides what I have quoted out of *Purchas*, I have also further illustrated from other Authors and reading. Observ. 1

And for the Americans to be derived from the Iewes, and to retain nothing of Iudaisme, or of their certaine Rights and Customes, or the knowledge of Christ (having once had it) and if they were transplanted since his death, *caet exemplo*, saies *Acosta lib. 1. cap. 13.* and further thus, how comes it to passe (saies he) that the Hebrewes boast so much of their race and antiquity, and are so sedulous and strict conservers thereof in other parts of the world, and yet in the West Indies their race, ceremonies, Messias, and Iudaisme, are all cleane and quite lost? and after, *quid opus est, &c.* what need wee say more of what they say more, all which are *Inania veritatis, & vanitatis plenissima*, empty of all truth, and full of all vanity, and many learned men say the Americans cannot make out the mention or memory of their Nation for above 400 yeares. Observ. 2

I insist alwaies the more upon *Acosta*, because I finde none equall to him in esteeme and reputation, for experience, learning, judgement, and sincerity.

Brerewood Enquiries cap. 14. saies that *Europe, Afrique, Asia,* Observ. 3
and *America* are in Proportion as 1. 3. 4. 7. that is dividing the world into fiteene parts, *Europe* is 1. *afrique* 3. *Asia* 4. *America* 7. and notwithstanding the greatnesse of *America*, and extent thereof, and all that is said of the multitude of people, diversity of Nations, variety of manners and language, yet whatsoever the Author can gather to be an use or Custome in this or that peculiar part and place, he too loosely and largely assigns, attributes, and ascribes to the whole Nation by the great graipe,

latitude and extent of the words *the Americans*, *the Indians*, *They*, &c.

Observ. 4 Again, he often makes that a Custome among the Americans, which is drawn from the reason of nature, and necessity, and is common to all, as to dance, laugh and sing in matters of joy, to cry, howle and weep in accidents and objects of heaviness and sorrow, and many such like, which granted (as is gathered and applied) will make all the world Jewes, or that those are no distinct characters of the Jewes which are used by all the world besides.

Observ. 5 Again, the 12th of the common Customes was indeed no Custome of the Hebrewes, for every Custome imports an act resulting not from the Law of Nature and necessity, but from a liberty at first to will or nill to doe it, and if the Hebrew women had a naturall facility of child bearing, that was no Custome which was out of the power of the will; and *Balsamum* (which is a naturall product of the temperament and constitution of the soile & clymate) is as improperly listed among the Customes of *Iudea* or *America*; and the 25th and 26th are no Customes, but common results of reason to all the world.

So also the 3, 4, 5, 22, 24, 25, of the Sacred, have very little tast or relish of the propriety of Custome.

Observ. 6 Again, the Author picks up some properties of the Americans, and puts them upon the rack to confesse themselves Customes, which for brevity I omit; but what was hatefull and abhorred of the Jewes, and forbidden of God to be used, and yet in use among the Americans, he passeth over, as Incest, Sodomy, Witches, Wizarde, for all which they are branded of all Authors, as *P. Maffei* saies, *augurijs & ariolis ad insaniam*, they are starck mad in love with their wiches and wizarde, besides their Idolatries which are nationall, and epidemicall.

Observ. 7 Again, we reade of the uncleane and forbidden creatures, *Levit. 11.* and the Israelites were not to eat of any creeping foure-footed creature, yet the Americans eat *Crocodiles*, *Lagartos*, *Iguanaes* all *America* over; In *New-France* snayles, dogs, their coates of beasts skins, all *Carion*. *Descr. Ind. occid. pag. 46.*

The *Attigonartes* eat Dogs for dainties, and fatted beares, *ja. 50.* In *Florida immundissimis rebus utuntur*, they eat the most unclean things that are.

The Israelites might not eat any thing that died alone, or was torne with beasts, as *Levit. 17. 15.* Nor of an ox that had killed a man, as *Exod. 21. v. 28.* The Brasilians are neither troubled with curiosity nor conscience, but eat all manner of beasts howsoever slaine, and all manner of Carion, snakes, toades, glow-wormes, and all insects, *lib. 15. ca. 2. 3.*

The Israelites might eat no blood; the Americans besmeare and beslayer their Idols mouths with the blood of their sacrifices, and suck the blood of their enemies.

The Israelites might not take an whore in marriage, *Levit. 21. v. 7.* In *America* they take no other, for virginity is a thing not praise-worthy (as the Authors words are) and the young women are common prostitutes for many yeares untill they marry.

The Israelites had the punishments of stoning, strangling, fighting with beasts, whipping with forty stripes save one, &c. and many other such, which I forbear, and of which not one word is collected and proved by the Author to be in use among the Americans.

I might also instance in the Sabbath of the Jewes, of the which not one word all *America* over, nor of their feast of Passover, Pentecost, Tabernacles, &c. And *Acosta* saies, *lib. 5. ca. 9.* that the best governed Provinces of *America* had most store of devilish superstitions; yet *lib. 6. ca. 12.* he saies that the Devill (to the end to draw the more worship to himself) played the ape, and imitated God in teaching them a number of Ceremonies agreeable to those used in the true worship and service of the true God.

By what I have said, I conclude, that to much of what the Author hath said, I might safely answer with the three children in *Daniel*, *Wee are not careful to answer thee O King.*

But to all I declare, that the collections of the alleged probabilities are in themselves faint and languid, and confronted (as I conceive and hope) with so just and clear oppositions, as they vanish and dissolve, especially being halting and lame in the principall and maine pillars and properties that should have supported them; for as de *Lacæ de orig. gent. pag. 35. nisi mores in omnibus aut saltem in plerisque; & precipuis, &c.* unless the manners and customes agree in all, at least in most, and most materiall, I think but slightly of the instances and paraleles; for had the Author had more for him than against him, and especially of the

chieft, I should charitably have greeted him with *Horace*

— *ubi plura nitent* — — — — — *non ego paucis*

Offendor maculis — — — — —

Of the second part of the treatise, namely the origine and plantation of the Americans, I chose rather to speak before in the first part, and first to derive and give then a being, when and from whence, and after to examine them by their Customs, whereby to shew the way, and after to steer and conduct the opinion and judgement.

In the third part of the treatise begining thus, *The bumble desires, &c. five reasons or motives are premised for Plantation out of Bodine his Method of History, as followeth.*

- 1 *Expulsion*
- 2 *Supernumerarinessse of Inhabitants*
- 3 *Want of meanes and livelihood*
- 4 *Desire of enlargement*
5. *Favour to Prisoners.*

I conceive the Author wisheth that ampliation of the Gospel had led the Van, and to that end he seems to cite the sense of the *Novangles*. Now to speak freely and cheerfully, I like not the word *Novangles*; for though the contraction of the word in the Latin by *Honor Regius* be harmless, yet the word *Novangles* in English is too prostitute and subject (by unhappy cadence and partition) to the abuse of the Authors meaning, and to be exchanged, and spoken *Newfangles*, the letter *v* lawfully borrowing the pronounciation of a consonant; but I proceed.

By *Expulsion*, I suppose an actual banishment, or proscription coercive from the supreme power, or voluntary in fear of it.

But to speak my sense shortly (and I hope surely) I suppose the 3^d and 4th motives in especiall to have been, are, and ever shall be, the perfect Pole, and Loadstar of direction in all Plantations.

— *namque ite per omnes*

Et terras tractusque maris — — —

Nor Seas, nor Earth can hold

Where there's desire of Gold.

Want and Wealth *perrumpere amat saxa* — will break through stone walls. And I think I may answer for *Bodine*, that he willingly omitted ampliation, or propagation of the Gospel, as a meer *fucus*

and complement, and no reality of motive from the mind of the Planters; and we know God loves Adverbs better than Adjectives; but when, and wheresoever a Plantation is made, I am prone enough to believe, that all Opinionists, and Inconformists to Church Government in Adiaphorals and indifferencies, do naturally drain, and descend into places so planted by their own gravity of self-opinion, which is nothing else but *nolumus hunc regnare super nos*, we will be masters of our own consciences, and hope to raise a Government to our selves, which to our airy, sublime, and sanctified spirits is no great difficulty, every one of us being able to make a better Pope, or Archpræsul, than any other (that is not of us) a common Deacon: But they gather none of this counsell or encouragement out of *Calvin* (most justly for learning, candour, judgment, incomparable) his, or *B. zaes*, or *Zanchius* modest Epistles, and the Rule of the Canon Law is grave, and to be approved, which saies, *Things of themselves indifferent, do in some sort alter their nature when they are either commanded or forbidden by a lawfull Magistrate or Authority, and may not be omitted at every mans pleasure, contrary to the Law when commanded, nor committed when prohibited.* And as *Calvin* saies in his Epistle, *Edicta principum & magistratum jus suum habent, & quamvis acerba sunt, contemni illa fas non est, nec esse privatorum abusus corrigere*, Proclamations of Princes and Magistrates have their right, and are not to be contemned, though they be sharp and severe, and private men have no power of reformation of publique abuses.

And to acquit my selfe from the suspected infirmity of a causelesse prejudicatory jealousy herein, and to be truly esteemed to behold things as I doe in reality and existence (and not in fancy) I doe but fairly demand the name of any one Orthodox Protestant, conformable, and moderate Minister (for of them I intend my speech onely) either removed or removing into a forrein Plantation, unlesse it be some unbeneficed or underbeneficed man, who (not animated with a spirit of separation) goes for novelty or advantage in attendance, and as Chaplaine to some Person or Party of quality and power.

And when I consider what I have read, that one Mr *Winstow* hath abundantly written, to answer and avoyd this matter of accusation; it doth evidence to mee that abundance of like

opinions *novanglicè* such assertions as mine have been offered. And I am confident, that not 4. of 40. unbiaſſed men will differ from me herein.

Leriu tells us that *Villagagnon* travelled upon a discontent with his estate, and though he pretended to go for Gods worship and glory, it plainly after appeared what Proſelyte he proved.

Not but that I may also aver and avow, that many Lay men depart also from us, whereof I knew some (that refused to kneele at prayers, or stand at the Creed) that went into *New England*, where what monstrous births of opinions (figured forth with a ſinger from heaven, by that monstrous birth of children whereof *Mrs. Hutchinson* was delivered, and *Mrs. Dyers* monstrous child also) the spirituall fornication of these times hath produced, are to be read at large in the *Rise, Reign, and Ruin of the Antinomians* in *New England*.

And the observations of *Honor Regius* (upon occurrences there) relate of *Mr. Cotten* (a man & Minister of prime note, and smooth and venerable carriage and esteem, but since, as he saies, a great father, fautor, and fosterer of strange opinions) that in *Horrendos errores lapsus est*, he fell into horrible errors of opinion and judgement, and more in pertinacity of defence.

I am no Champion for superrogatory and unnecessary rules, redundancies, forms, dresſes, and impositions in Church-Government; but I heartily wish, that the *Luminaria magna*, the great Lights and leading stars of the first magnitude, the Bishops, had not been over-severe in introducing antiquated, or imposing new Ceremonies, but had rather unstitched, let fall, and discontinued some of use, but superfluous, and not onely unprofitably redundant, but scandalous, & offensive to weak capacities, whose judgements could not concoct some so hard, other so fullsome matter, though perhaps palliated under the amiable and lovely names of order and decency.

Again, for them that will teare authority in peeces, I will mind them of what I read of *Luther* (a man of as much animosity as ever was) who though he confessed that he hated Images with his heart, yet he abhorred and dehorted from insurrection, and putting them down without authority; and as *Aug.* saies, *Aras egrum destruetis cum acceperitis potestatem, ubi non data potestas non facimus, ubi data non pretermittimus, prius agimus ut Idola in cordibus confringamus;*

confringamus; speaking of Altars in his Tract *de verb. Dom. in 2 Math. To. 10. Serm. 6.* You may destroy their Altars when you have leave or authority, while we have no leave, we do it not; when we have, we presently do it; in the mean time we first labour to break down the Idols in their hearts. I could cite here much other pertinent matter out of *Hieron. Socrates, Eusebius,* and *Aug. Ep. 118. ad Ian.* He that will execute Phinehas zeal upon Cozby, &c. must be sure to have Phinehas warrant, *Privata auctoritate publicum negotium gessisse capitale esto. Platon de Leg.*

In pag. 55. the Author gives a little touch upon the *jus* and right of entering into, and settling in anothers land or dominion, wherein *Acosta* hath learnedly and elaborately handled that question, and *Barthol. de las Casas,* and sundry Civilians have travailed excellently herein; but I fear there is ever more of an inordinate desire of enlargement of wealth and dominion, than any warrant of Law or Religion to attain, and consequently of force to maintain a possession, and to that end *qui minor est armis* is the *ratio ultima*, the ever finall result and resolution, and the *ergo* of the Syllogisme.

I know there are many Meanders and windings in this question of Plantation, and settling in anothers land; and if the Commandement *Exod. 22. v. 21. Thou shalt not oppresse a stranger,* much lesse shalt thou (being a stranger) presume to oppresse another at his own home; and the counsell of not removing a Land-mark be well considered, we may find argument to help us; I doe but now peepe into this question, and may happily hereafter adventure to tread the maze of it; in the mean time we are not to forget what we have sometimes suffered by the natives in the *West-Indies*, for our invasion and usurpation upon them, and we are now become staffholders of a first precurious interest, and begin to prescribe in intrusion, and an unprovoked conquest.

In the purchase from the King of *Paspabay* (mentioned by the Author) the best warrant ariseth from the circumstances of his, and his peoples treacheries, which subdued him to compliance for fear of our revenge, though we were first over-bold, and busie with him without a right.

The cautions and directions which the Author gives for settling and securing Plantations, are especially worthy of embracement
and

Americans no Jews.

and approbation; to which I adde, ^{brevis iter.} *brevis iter per exemplum*, example is the shortest and surest master.

— *non sic inflectere sensus*

Humanos edicta valent quam vita regentis.

Laws and Edicts we do find

do not bind,

Nor doe bow the hearts of man,

As the great ones lives we see

powerfull be,

And their good example can.

I wish an increase of all happiness to the success^{es} mentioned in the tenth Chapter, if the foundation be layd upon pious principles, I may promise more in the building and progresse; but I fear too much of *Boltons white devil of spirituall pride*, and the sacred hunger of Gold (which the Americans call the *Christians God*) and too much *meum* and *tuum* have over-leavened the whole lump, and been the prime authors and actors in our plantations.

About 40 years since I adventured for the discovery of the North-west passage, to contract our travailes and returns to, and from the *East Indies*; and I confesse that I embrace the innocence of such action to the fair advantage of trading, or to a plantation in an unhabited land, with better thoughts than to invade or exterminate natives, and by means (too commonly coarse and cruell) to get and to keep dominion.

I confesse again, that what the Author seems to commend in the *Americans* pag. 125. *D sine of publique meetings*, and to blame the divisions and separations that are in *England*, *Cyribius aurem vellit*, is to my sense an evidence of condemnation to the Plantation in *New-England*, which is separated in Civill and Ecclesiasticall government from us, whereas being of us, and going out of us, and warranting themselves *sub auspiciis*, under the grace and favour of the Kings of *England* (as the Author mentions pag. 78.) I suppose it more Christian and comely, that the plantation there should have paralleled with our Church and Government, and not rend and tear from us by every bramble-brained novelist in superficial ceremonies and indifferencies when I hope (though I confesse mixt with some fear as *Phæbus* said to *Phæton* for the warrant of his affection,

— *do pignora certa timendo*)

wee all hold, and retain the sheat Ancour of our Salvation in the right use of the word and Sacraments, and faith in Christ, and such departure I dare call an Irreligiosity, I doe not a rebellion, and dare say with the Prophet to Naaman, *Goe in peace*; and I read with fear and reverence that of Calvin, *Quicumque sese separant & abscindunt à cætu fidelium ijdem sese à regno calorum abjiciunt*

In the 125th page, the Author most justly reprehends the de-painted, bedawbed, (well might debawded) and debauched immodesty of women; then he proceeds to commend the Indians to wear their hair comely as the English doe, I am loth to understand the Author that those of New-England wear their hair like those of Old-England, who drown themselves in their dangling dresses and tresses, as ashamed to own their own faces,

— & erectos ad sidera tollere vultus,

their hair all powdered, whether to confute our Saviour when he said, *no man can make one hair white or black*, or to give a sent that may predominate to bad and offensive exhalations; and now that I have got hold of their locks, I shall not let goe till I have viewed and surveyed them a little more.

Their breeches with two waists, the one reversed at the knees as big as the other, and in all points now better furnished, and descending into the top of a boot, *dignum patella operculum*, a ful and fowl cover for such a dish; the spurs jingling as the womens sect, *Esay 3.* long necked, roweled not for necessity & use in riding, but (by the impediment of those, and distention of the boot tops) to traverse the men into a pace and posture of gentle and deliberate going and walking, and thereby to help to dissemble some infirmities, which by Venery, and misriding, and miswalking they have contracted, and which easily discover'd, but for their counterfit pace which these ^{were} stradling spurs and boot-tops have taught them; if I erre in my calculation I submit mine ignorance to be corrected by those of more, but worse knowledg and experience.

And for their eare-wigle toes I confesse the fashion and the reason thereof such as my narrowesse could never yet fadome or comprehend; I read the fashion of piqued or pointed toed-shoes in antient use among us in England, and a law made therein to limit them, and because the point or pike end was subject

L

to

conjecture it is found in some of the books
both that it was a fashion at that time
for advantage in using the sword.

to sink and fall, therefore they were reined up from the toe to the Leg above the Calfe, which from leather grew to silk, and from silk ribond to silver chaines, &c. till at last the ridiculous excessse thereof was restrained, and soon after the folly of the devise resolved it self into its dissolution.

I am not a little amased to consider the story of *Monterinos*, & what herelates of the report and discourse of the West Indians, as he travailed to *Quito*, but doth not mention the expresse place; *To. de Laët Ind. occid. lib. 10. cap. 6.* saies the people of the Province of *Quito* are *mendaces, vani, nec ad civilia instituta se traduci patiuntur, Sacra Christiana egrè & tenè coacti amplectuntur*, they are liars, vaine, and will not be brought under any civile discipline, and very hardly drawn to embrace any sacred or holy duties.

If the Author scruple what I have said, or offer any thing omitted by me to be spoken unto, I am ready to give a modest answer and reason, in the mean time as I conceive he expected to prevaile most by the power of his parallels, and coherence of Customes. So when upon examination I found so great diversity, disparity, contrariety and discord betwixt the ancient Iewish rights, and the Customes of *America*, I resolved little to touch the historicall part of the treatise, but chiefly to bend my self to confute the wrong Petigree of the Americans, and to oppose and withstand a blind obedience and consent to weak, incertain, and fallacious conjectures, for as *Scaliger* saies, *de rebus Sinarum Plenum alia est de iis aliquid statuere que nobis per caliginem dumtaxat nota sunt*, It is but hap-hazard to assert any thing positively in matters that we can behold but through a mist and darknesse; and although in matters of Sacred knowledge wee may not offer to plumb or sound the *Abyssse* thereof, for as the *Christian Prudentius* saies,

— nescire velle.
que magister maximus docere non vult
est erudita inscitia.

T'is a learned ignorance to nill to know
What our great master does not will to show.

Yet in these obscure and sublunary questions that reach not to the *Celum empyreum*, wee may not be denied by any law of discourse, conference, argumentation, or reason, to thresh upon the Subject in question, and to winnow and fan out the purest, clearest

rest and the best grain of our private sense and opinion, and to offer and expose it to the view and test of others, and that liberty according to the law of reason (as a reasonable creature) I have assumed and practised.

Iam nos ecce manum ferula subduximus————

When I had taken mine hand from the loome, and was ready to fold up this frolique and furtivity, of minutes, there came unto mine hands a small book entituled, the Hope of *Israel*, written by one *Manasseh Ben Israel* a Jew, shewing the place of the ten Tribes, &c. which he makes to be behind the Mountains *Cordillera* on the South side of the ridge of the hills *Andes in Peru*, in *So. lat.* about 4 gr. and *long.* about 32 ogr. and though I have often travailed over those parts on dry foot, yet I could never find the least track or trace of any matter that might invite my sense and opinion to concur with him. |

I find *Manasseh Ben Israel* a perfect Talmudist, and Rabbinicall doctour; In *pag. 11.* he confesses from *Montecinus* mouth that *Francis* the Indian was a kind of Talmudist also, for if *Montecinus* pressed him too much, he would make him tell him lies, which is a good staggering introduction to invite a mans belief of the consequent story.

Then he goes on and tells us some ravelled discourse till he come to *sect. 2. pag. 17.* and there he reports of the plantation of the West Indies, & *pag. 20.* he saies the Spaniards are not altogether mistaken to make the Indians to come of the ten Tribes, which words *not altogether* insinuates some mistaking, or a mistaking in part though not altogether.

As for his discourse of *Arareth* I remit both the Author and the Jewe to *Brerewoods 13. chap.* of Enquiries, and I say with *Iunius*, whether *Eretz* in the originall be the same with *Ararat* in *America, viderint docti*, let learned men that undertake it look to it, for he determines not.

As for *Manassehs* argument a *Simili* (as he calls it) *sect. 6.* Comparifon of Americans with Iewish Customes, besids that all people in the world may agree in many Customes (which I may rather call dictates of Nature) I have already given a full answer to them, onely I would know his authority, to prove a jubile of fifty yeares among the Americans, and when began, the ceremonies of the performance and observation, for to my sense the in-

civilities and incultuësse of the Americans seemes not capable of the rites and properties thereof.

Manasseh goes on with sundry other imperfect relations, to induce an opinion of the Americans derivation from the Israelites, but all to little purpose, and confesseth that *Grotius* and *de Laet* differ from him in judgement, but he modestly confesseth he wil not stand to confute them, which is *benum signum à mala causa*, for he knowes it must be done by lying down and not otherwise.

In *Sec. 17.* he speakes of the Jew *Solomon Molbo*, who was burnt alive at *Mantua*, by the command of the Emperour *Cha. 5.* because he practised to draw the Pope, *Cha. 5.* and *Fra.* the first of *France* to *Judaize*, but *Iunius* saies he feigned himself *Solomon* the Son of *David*, and was executed for a notorious counterfeit.

Then he proceeds to tell a number of strange stories, till hee comes to the greatest wonder of all, which is the Sabbaticall river, *Sec. 20.* where he drowns himself in diving for it, which river is saies *Iunius* (*ut inquit Judæorum fabula*) *trans montes Caspios, &c.* (as the Jewish tales tell us) beyond the Caspian Mountaines, where there is a large Kingdom divided from other people by the Sabbaticall river, and there *Iunius* further taxes the falshood of that chapter of the History of *Esdra*s, to the fourth verse. and Frier *Luis de Urreta* in his History of *Ethiopia*, saies of that Sabbaticall river, that *es Chimera sin fundamento*, *Imaginos de Rabbinos*, a groundlesse *Chimera*, and phancy of the Rabbins. And there he tells a strange fiction and fabulous report of a Jew that fill'd his budget with the sand of that river, and *Sandys tra. lib. 2.* saies that the Jewes say that the ten Tribes are in *India* about the Sabbaticall River.

I could here cite many others who deride that waterish fiction, and some think it is as likely to be the *via lactea* in the aire, yet *Manasseh* believes it, as he believes that which his Father told him of the hour-glasse of the Sabbaticall river sands which ran all the week, and stood still all the Sabbath, which I am willing to believe for company, if he never turned it; and as simply and plainly *pag. 54.* whatsoever it be, saies he, it is some where, and *pag. 56.* he saies these things he gathered concerning the ten Tribes who wee believe still keep the Jewish rites.

I confesse I finde him a man of so sharpe an appetite, and strong and easie and Ostrich concoction, as I cannot sit at table
any

y longer with him, and therefore I now rise and offer others every one to feed according to his own phancie.

Having thus travailed into the West Indies, I am brought into remembrance of some time spent formerly in the canvaffe and discusse of a question in the East Indies, which I now offer.

Arguments to prove the Island which we call *Seylam* to have been *Ptolomes Taprobane*, and our *sumatra* to have been his *aurea Chersonesus*, contrary to the opiniou of most modern Geographers.

Ptol. lib. 7. cap. 4. Tab. 12. of Asa, saies that the Island *Taprobane* was antiently called *Simonds Isle*, after *Salice*, and the Inhabitants *Salæ*, which in sound alludes to our *Seylam*.

I.
From the
Name.
2.

The first Island of any notable bignesse which *Ptol.* placed South of *India*, and *intra Gangem*, within *Ganges*, was his *Taprobane*, and his *Aurea Chersonesus extra Gangem*, without *Ganges*, as is the now *Sumatra*.

Site and
Latitude.

2 *Ptolomey* gave the North promontory of *Taprobane* 12.gr. 30 min. of North *lat.* the North cape of *Seylam* agreeth truly therewith, the North cape of *Ptol.* his *aurea Chersonesus* had 5 gr. of North *lat.* agreeable to the North cape of *Sumatra*.

3 *Ptolomey* placed South upon the East Sea, betwixt the mouths of *Indus* and *Ganges*, So stands *Seylam*.

4 *Ab Eoo mari incipit prætenta India*, saies *Solinus* of *Taprobane*, it begins in the East Sea, and stretches in a direct South and North line upon or towards *India*.

5 *Pro certo credimus Taprobanam in alto vers. meridiem ante Indiam jacere.* *Strabo lib. 2.* we are certainly perswaded that *Taprobane* lies just before *India* to the South (that is length-wise) so doth *seylam*.

6 *Taprobana insula multò longius versns merid. quam sit India sita, opposita Egyptiorum insulis cum quibus habet temperiem, & Cinnamomifera regioni*, the Island *Taprobane* extends South towards *Jndia*, opposite (that is right Eastward) to some of the Egyptian Islands, and of the same temper with them, and the *Cinamome* region, *Stra. lib. 2.*

Ptol. his promontorium *Aromata* is now *Cape Guardafuy* by *Socotora* at the mouth of the Red Sea, and is due East of *Ptolomeys Cynamome* region, which is the North part of the now Kingdom of *Magadoxo* in *Afrique*.

Pliny saies lib. 6. cap. 22. Taprobane lies medio in cursu solis occurrente, that is, as the Sun meets us in the 12 a clock line. So stands Seylam North and South.

8 Ante Taprobanam multitud. Insularum jacet, saies Pliny, so the Maldiners and a flock of 7 or 8000 Islands before Seilam.

9 Againe the words of Ptol. in his Geograph. cap. 14. are considerable, Meridianus qui est per Indi fluminis principia paulo occidenta in est boreali Taprobanes promontorio, which shewes that this Taprobane cannot be our Sumatra, for the head of Indus arising out of the hills betwixt Imaus and Caucasus (now Nungracot and Delanquer) cannot be said to be paulo but Permultum, very much more West than Sumatra, near about 20 gr. and Seylam very little, if not in the same longit.

10 Againe the Equinoct. cuts through the midst of Ptol. his Aurea Chersonesus, and so it doth Sumatra. Solinus.

11 Againe there is a small Island near Sumatra called Andramania, which is as much as aurea Insula, participating of the name and nature of Ptol. his aurea Chersonesus, or Chryse, which contributes also with me.

3.
Signes.

Solinus and Pliny, make Taprobane 7000 furlongs long, which is about 800 english miles, but by the face of the shoar, short and shallow (as Linschot lib. 1. cap. 13. among others hath observed) it seemes the rage of the Sea hath devoured a great part thereof: So as now it is not above 250 English miles long, and about 140 broad.

4.
Commo-
nies.

Ptol. his Taprobane abounded with Gold, pretious stones, &c. Linschot saies so of Seylam the best in all the East, and fishing for pearles, and mines of rich mettalls, and store of Elephants the best of all India, as Strabo, Solinus, Pliny.

5.
Tames.

Warrs, Conquests, and time (which is the greatest Conquerour) devours all men, Townes, Cities, Countries. So also it defaces, blots out, and corrupt names; I shall essay to scoure, refresh and renew some places long disguised and obscured, that may be called in to support mine assertion, and I shall exemplifie a little among our selves to usher in some after instances in Seylam and Sumatra.

Ptol. his Eblana is our Dublin in Ireland, his ^{Atuna} Itana estuarium our Eden in Cumberland, his Garienis Fluvius our river Yare, his Garienis ostium our Yarnemouth, his Camaledunum our Maldon in Essex, his

his *Sabrina* our *Severne*, I might be infinite herein near and far off, but I premise but these few.

In *India* near to *Taprobane Ptol.* had the great *emporium* or trade Town of *Colchi* our *Cochin*, he had there near, the South Promontory *Comaria*, our now *Cape Comory*, and more East, *Promontorium Colligicum* our, now *Cape Cæli*, he had the great *emporium Malanga* upon the Indian shoar, & we *Malacca* though otherwise placed beyond *Ganges Gulph*, or bay, near *Sumatra*, or the *Aurea Chersonesus*, which error was crowded in by first making *sumatra* to be *Taprobane*, and then *Malacca* to be near it as *Malanga* was to *seylam* the true *Taprobane*; And to enter into *Tabrobane Ptol.* had there *Nagadiba* our *Negubo* in *Seyla m.* he had *Galiba* our *Chilabar*, if nimbly and swiftly spoken.

Again *Ptol.* his *Aurea Chersonesus* had the Town *Palandfa*, which alludes to *Palimban* now in *sumatra*, and agrees in site, he had the Town *Samarada* in the North-east corner of his *Aurea Chersonesus* which I presume may be that which first denominated that Island to be *Sumatra*

It may be objected that *Ptol.* his *Aurea Chersonesus* was a *peninsula*, but almost an Island, it is answered that it is evident enough that the store of lands which lye betwixt *Sumatra* and the Continent, and which the Sea hath not yet devoured and swallowed, though rent and torn from *terra firma*, doe clearly satisfie that the Sea hath cut off the neck of the land where *Sumatra* or the *Aurea Chersonesus*, and the continent were once joyned together.

Now for a conclusion, I will animadvert upon the story which *solinus* and *Pliny* report after this manner.

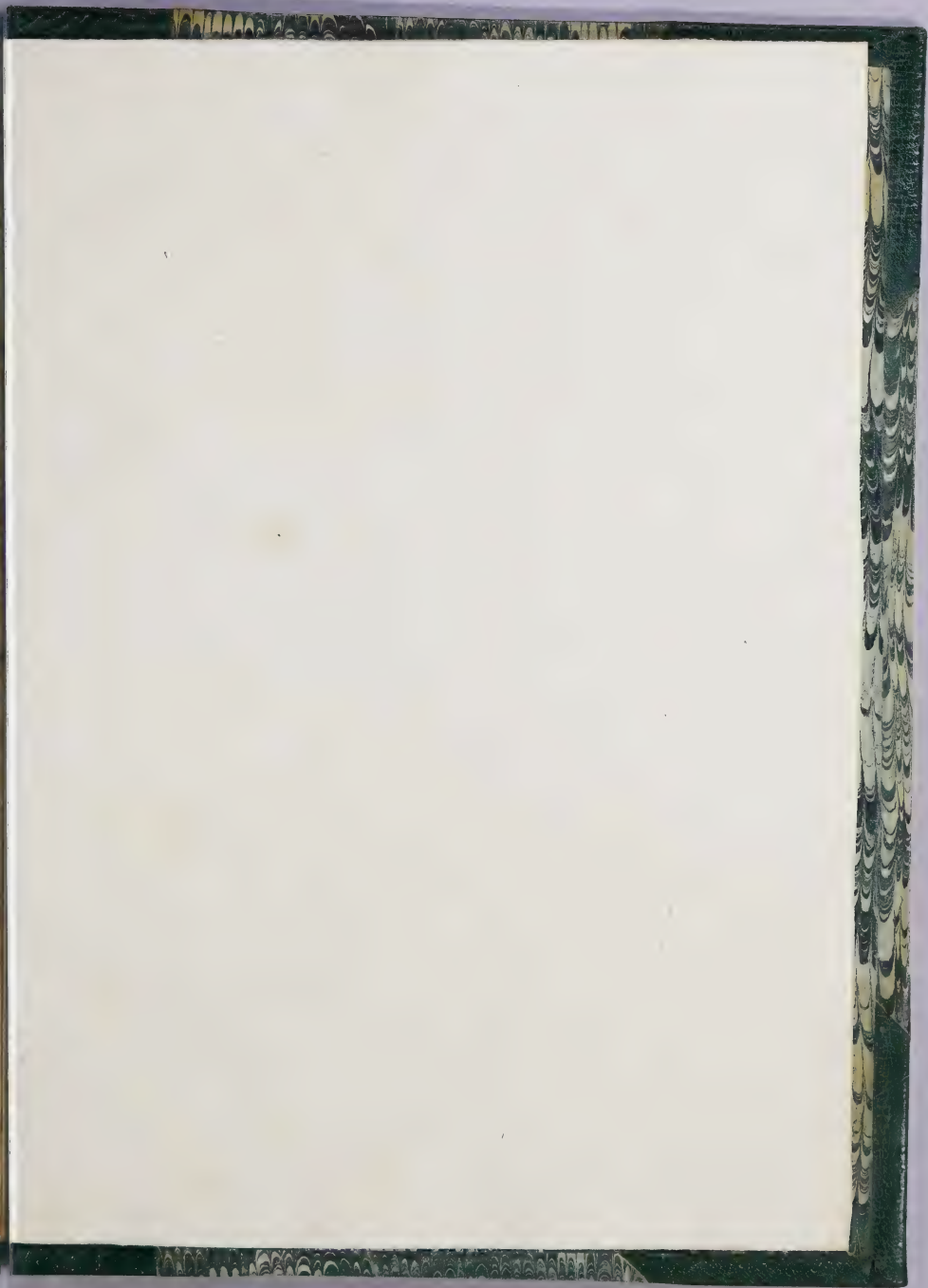
A servant of *Annius Plocamus* who was Customer for the red Sea, in the reign of *Claudius*, was carried with North-west winds from the Coast of *Arabia* besides *Carmania*, in 15 daies to *Taprobane*, which could not possibly be performed if *Sumatra* were *Taprobane*, for from *Babelmandel* (the mouth of the red Sea) and so over to *Carmania* (now *Narsingua* in a right line to the next and most Western cape of *Sumatra* (steemed the then *Taprobane*) is about 2400 miles (as miles answer to a degree in that latitude) so as he must have failed every of those fifteen daies above 160 miles, and this I calculate in right lines, whereas it is without dispute that he was driven to and fro in a crooked, winding, and unsteady

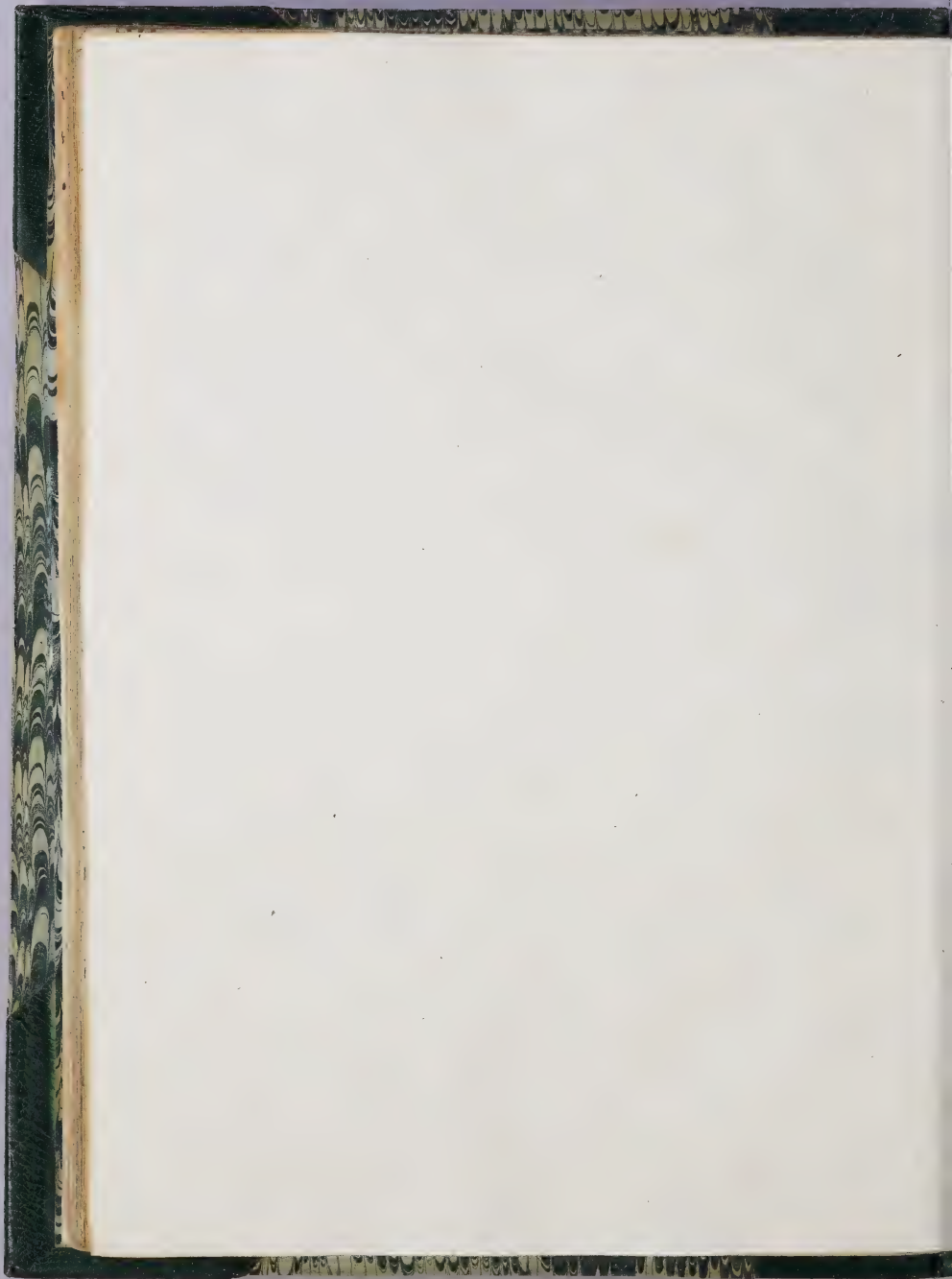
unsteady course, and sometimes by side, crosse, contrary winds.

This short discourse of *Taprobane* I wrote many yeares since, as also a far longer of *Solomons Ophir*, which I now intended to offer to view, but after much fruitlesse search for those papers, I conclude them lent or lost, but to whom, or where I know not, I well remember the Springs head of that discourse rose from *Ophir* and *Havilah* the Sonns of *Iochan*, *Gen.* 10. 29. and *Gen.* 2. 11, 12. and the stream after continued and ran untill it branched into two, whereof the one emptied it self into the *Aurea Oerfonesus* before mentioned, the other at *Sofala* in *Mozambique* in *Afrique* (for the compasse of my resolution had variation) and mine opinion and judgements fluctuated betwixt those two, but in that Sea of matter I shall now saile no further, and therefore here

Ancora de prora jacitur —————

FINIS.





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